

# ROSICRUCIAN DIGEST

1956  
JANUARY

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## The Twelve Disciples

What became of the eleven?

▽ △ ▽

## Moral Wisdom

Responsibility  
a birthright.

▽ △ ▽

## White Magic at Lourdes

An intriguing viewpoint.

▽ △ ▽

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### AT THE CROSSROADS

This little Arab village near the frontier of Iraq and Iran straddles an ancient caravan route. Its peoples for centuries have felt the economic, political, and social impact of intercourse between the civilizations of East and West. Today these peoples again are the focal point of influence of the powers of the East and West. As such little villages and their states go, so may be determined the peace of the world.

*(Photo by AMORC)*



Today's *private* Thinkers  
CAN BECOME  
Tomorrow's *public* Leaders



**T**ODAY is yesterday's tomorrow. Has it added anything to your life? Have you moved forward in thought as well as in time? Those who wait for today's events to give them the cue as to what to do will find themselves lagging behind. The *present* is only a pedestal for progressive men and women to stand upon *to see beyond*, to look ahead to the great tomorrow. All about you are the evidences of only what *has been* done. They are now history—of the past. Can you visualize the tomorrow, next week, or a year from now? If you cannot, you are a slave of the present, and marked for a life of uneventful, monotonous routine.

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Scribe S. P. C.

*THE* **ROSICRUCIANS**

San Jose (AMORC) California

(The Rosicrucians are NOT a religious organization.)



# ROSICRUCIAN DIGEST

COVERS THE WORLD

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Vol. XXXIV

JANUARY, 1956

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EDITOR: Frances Vejtasa

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# THE THOUGHT OF THE MONTH

Education's Influence on Religion

By THE IMPERATOR



EDUCATION and particularly naturalism or the sciences have compelled modification of the traditional position taken by some of the religious sects with respect to the interpretation of some of their doctrines. Even the Roman Catholic Church has conceded the doctrine of evolution as an empirical fact—but excluding man. The human being, one of their bishops recently contended, is a Divine exception to the development from lower organisms. The Roman Catholic Church, through one of its prelates, has also admitted that it could be possible, from a theological point of view, for living beings to be existing elsewhere in the universe. However, he added that the salvation of such souls would have to be through such doctrines as are taught by the church on earth.

Science has proved that many of the cosmological and ontological arguments for the creation of the earth and of being, as expounded by religion, are generally unsound. Geology and anthropology, for example, disprove the popularly held conception that the world began approximately 4000 years B.C., a date thought to correspond to the Book of Genesis. They have shown that the six days of creation cannot be construed as periods of twenty-four hours each. They are but allegorical references to periods of time which may correspond to the eons of astronomy and geology.

One of the earliest of the still living religions, or Buddhism, in its doctrines,

has inveighed against the notion of an external heaven or hell. Buddha has been declared by eminent modern historians to be, in effect, "the world's first psychologist." The higher aspects of Buddhism relegate to the human consciousness such states as heaven and hell: the ecstasy of heaven and the torment of hell are wholly within the bounds of the human mind. Modern psychology has endeavored to prove—what certain philosophical schools have long contended—that many notions with regard to supernaturalism are organic or functional in their origin. They have shown the nature of common dreams; they have affirmed the precepts of mysticism that the self is integrated, that it functions on various levels of consciousness and is not single in its nature. They have also indicated that the moral sense or conscience is not a substance implanted in man at birth.

There is, however, a radical tendency on the part of the supporters of naturalism, the sciences, to strike at *idealism*. In certain branches of the sciences, there are adherents who deny that there is an absolute universal intelligence either existing in or lying behind natural phenomena. Consequently, this disparages the basic precept of religion which is the recourse of the individual to a supreme intelligence. The individual is made in his entirety a product of unthinking, unconscious natural laws. He is thought to have no more unique relation to the fabric of reality than does a tree or a rock. Self-consciousness is declared not to be an extension into man of a universal con-

sciousness by which he can gain an especial power that transcends nature.

#### ***Laws or Miracles***

Further, to many unthinking men, religion is now being disqualified. It is held to be a past phase of man's psychological development when a belief in supernaturalism was a substitute for his lack of knowledge of natural phenomena. Religion has a dependency on *belief and faith*. Most of what it purports cannot be substantiated in an empirical way. Its claim that what it teaches is of a realm or plane that exceeds the powers of human perception and reason is no longer convincing to many persons today. The reason for this is that education and the sciences have transformed much of what were once thought phenomena confined entirely to the realm of the supernatural to the working of natural law. To the man in the street, education has produced miracles nearly as great as those religion has attributed to the supernatural. Further, science has manifested them in a way that *any man* can perform, when the technique has finally been simplified. Religion, to these same men in the street, however, is still promising that its fundamental miracles will come *some day*. Still disquieting to religion is the fact that science demonstrates rather commonly what have been traditional miracles—or explains them on the grounds of natural law.

The average individual is far more objective than he is subjective and so idealism, meditation, abstraction, and contemplation are functions beyond his capabilities or else he finds them irritating to him. He cannot grasp the reality and the satisfaction of unitary principles and ideals about the Absolute as expounded by either philosophy or religion. Existence for these persons, who constitute the multitudes, means empirical experience, things directly and immediately realized through the senses. Happiness, for example, is *things*. It is not a state of calm and composure to them. Success in life is to this multitude not a harmonious adjustment to life's demands. Rather, it is conceived by them as a dynamic aggression which seeks to surmount the forces of nature and bend them to human desires.

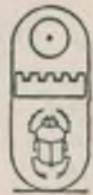
Whenever applied science produces a new device which gratifies the desires and appetites of man or provides longer life with accompanying leisure and the means of overcoming ennui, it is heralded by the multitude as a triumph. It is proclaimed as a gift to mankind and enhances man's devotion to, and reverence for, science as against traditional and historical religion.

#### ***Spiritual Idealism***

It must be apparent that without a revolutionary trend in religion, which will accept naturalism and also prove to men in some convincing manner the need of a spiritual, unifying idealism, religion is doomed. The educated person, the intellectual, will drift from it in the decades to come. He will either become a rank materialist or subscribe to a metaphysical system which does what religion needs to do. The ignorant and superstitious—as well as those who have the vision to see behind religion's restricting dogma—will continue to support it, but in decreasing numbers.

Perhaps some will reply to this that there is no decrease in religion today in the United States of America. That is true. The larger of the religious sects at the moment are *booming*. They have larger attendance and more churches are being built. However, with the exception of the Roman Catholic Church where political and other factors enter into its membership-increase, this increase of attendance is of older persons from middle age onward. The greater number of these persons are not of the higher educated classes.

At the moment in the United States of America a great division is underway. On the one hand are those who are *more and more entering the technical fields* and are influenced by the sciences, as well as those who are university graduates. On the other hand, we find those who have no such background, who are merely consumers of what the technical era provides. The how and why of these technical products and the natural laws underlying them remain mysteries. They subconsciously feel—if not consciously—an insecurity and a fear of the new knowledge and its power. They feel isolated in their personal lack of such knowledge. They are conscious of an





# THE THOUGHT OF THE MONTH

Education's Influence on Religion

By THE EMPEROR



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era which transcends them and their lives. This induces emotionalism, a kind of blind faith in a power that they do not feel compelled to understand from their point of view. Religion offers them this emotional security. To them, in some way, God is greater than all the astounding feats of science. They feel a sense of protection in this thought.

These persons, though increasing the church attendance by their number at the moment, are not necessarily *religious* in the full sense of the word. Mystically, they cannot be said to be spiritually motivated. There is not inherent within them the desire of a union with God. There is not necessarily within them the wish to establish a theocracy or a divinely inspired moral way of life. They do not seek to translate intuitive concepts into a spiritual order and society. Religion is to them but a harbor in a storm. Their prayers and

rites are the *methods* necessary to assure them the security that they emotionally crave. These persons are not the ones who will ultimately advance religion and secure its place in a future society. Their greatest contribution to religion is their political number and financial support.

We have, of course, spoken in general terms. There are, in the minority, those who realize the need of spiritual idealism and who believe formal religion is the channel for it. Even their number is growing less for they are reluctant to waste effort and years of their lives opposing an obsolescent mediaeval theology. The individual mystical approach makes an increasing appeal to them. They find a greater intimacy with the Cosmic, the divine, through the liberal play of their personal consciousness within the bounds of their understanding.



### WE THANK YOU

The thousands of Christmas and Holiday greetings which have arrived at Rosicrucian Park by card, letter, cable, and other means, have brought joy to the officers and staff assistants of the Supreme Grand Lodge. We wish to thank the thousands of Rosicrucians and the many *Digest* readers for their kind seasonal remembrances.

*Personal* acknowledgments of the wonderful greetings sent to us would be a pleasure, but naturally not a possibility. Thus, we take this means of thanking each of you. May you have a very happy and successful New Year!

THE ROSICRUCIAN STAFF

### AMORC INITIATIONS

CALIFORNIA,	Hermes Lodge, 148 North Gramercy Place. <i>Fifth Degree</i> , Jan-
Los Angeles:	uary 21, 1956, at 8:00 p.m. (Please bring monograph and card.)
San Francisco:	Francis Bacon Lodge, 1957 Chestnut St. <i>Seventh Degree</i> , January
	8, at 1:00 p.m.
PENNSYLVANIA,	Benjamin Franklin Lodge, 1303 W. Girard Ave. <i>Ninth Degree</i> ,
Philadelphia:	February 26, at 3:00 p.m.

*The  
Rosicrucian  
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January  
1956*

# White Magic at Lourdes

As told to ALICE STICKLES, F. R. C.

WE were gathered in groups outside a lecture hall waiting for the doors to open when this incident began. How the conversation started, I don't remember, but something was being said about the use of mysticism in popular fiction. The books of Marie Corelli had been discussed. James Hilton's *Lost Horizon* was mentioned. A tall, dark man, who might have been a writer himself, was expressing himself quite effectively when up spoke a vivacious girl, eager for her share of attention, "What about the novel, *The Song of Bernadette*, by Werfel?"

The tall man looked at her indulgently and smiled. "The Werfel book is not mystical fiction," he explained. "What happened at Lourdes are historical facts ingeniously dramatized. Now think a moment of what a universalist Franz Werfel must have been to subjugate all his own Jewish religious views while he captured the Catholic viewpoint with its coloring and background as he carefully fabricated the numerous mystical principles as expressed through the young girl, Bernadette. He either used a wonderful imagination or he did an unusual amount of research work while, as a Jewish refugee, he lived at Lourdes."

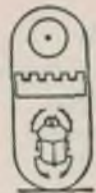
My interest in this conversation had been very casual until I heard Jack, a big, jovial fellow, tell something about having visited the Shrine at Lourdes and being cured of an injury to his leg. Immediately I was alerted to a dramatic possibility. I asked him a few questions and got sketchy answers before we were interrupted by the general movement into the lecture hall. Those few



answers, however, only made me curious for more. I wanted the rest of the story and decided to get it!

While I waited for the opportunity to talk to Jack again, I reviewed in my mind the Bernadette story as told in the novel and portrayed in the motion picture. Bernadette, as I recalled, was a sensitive peasant girl living in the little town of Lourdes in the Pyrenees Mountains of France. At a cave or grotto near the river, she beheld, while in a trancelike state, a vision of a beautiful figure which she called "the lady." In communication with this lady, she was instructed to dig in the mud near the river. In adoration she obeyed and thereby discovered a spring of clear water which soon acquired the reputation of having healing properties. The fame of the place spread throughout all Europe and brought a stream of pilgrims to Lourdes in search for relief to their suffering bodies. This fame resulted in plots and counterplots for exploiting the girl and her discovery; it led to misunderstandings and intrigues which were felt over the Empire of France and in the Church of Rome as well. Many were the attempts to break down the claims of the girl and dissolve them into a myth. Her persecutors wanted her to say that she had seen the Virgin Mary, or an angel, or had imagined the whole tale. But nothing shook her story or altered her faith, her utter simplicity or her unbounded integrity, for she had been attuned to something beyond the mundane world and of a high level of consciousness.

It was a day or so later when I again saw Jack. I told him what I wanted





and asked him for the whole story. This time I was ready with notebook and pencil and a lot of questions. At first he hesitated. "You wouldn't have to use my real name, would you, if the thing ever reached the printed page?"

"Not if you want it that way," I assured him. "It is the incident that counts."

With that Jack gave me a broad grin and began to tell his story, answering all my questions and giving me long quotations. The name *Jack* as you now know is fictitious.

During the First World War, I was stationed in France with the A.E.F. as a member of the 63rd Coast Artillery Corps, Jack explained. At La Crotine, we were training artillery units in a School of Fire in mock warfare at what was known as a "datum point." My position was at a telephone switchboard from which we sent instructions to three Batteries of four guns each of 9-inch English howitzers. Most important in my work was a sheet which showed our own positions and the hypothetical positions of enemy installations. This sheet had been compiled by our observation posts and Intelligence Department. In mock warfare we used hypothetical data.

At the time of my story, September, 1918, I was to issue instructions for firing in *genuine* warfare practice. When I took the data sheet, a strange, disturbing feeling came over me that something was wrong. I stared at the sheet of statistical matter, but what could I do? There were many items on it; they were as accurate as our experts could make them, and to recheck them would require a long time—especially on such a frail excuse as a mere hunch. So I shrugged off the disquieting feeling and turned to the switchboard to carry out my duties. Upon this, a premonition of disaster came over me so strongly that I made an emphatic protest.

My commanding officer, Lieutenant ....., came over to see what was delaying the proceedings. "What is the matter, Jack?" he asked.

"Something is haywire here, Lieutenant," I answered, slapping the sheet. "I don't know what it is. All I know is that it gives me goose bumps and that

I have a terrific hunch that *something* is snarled up!"

He could have ordered me to a hospital for an examination for shell shock or insanity or had me court-martialed for stalling the works, but he did neither. For one thing, a strong friendship had developed between myself, the Chaplain, and the Lieutenant, and they had considerable confidence in me. So, although it took valuable time, he ordered a thorough investigation and, to our amazement, found that the sheet given to me was one intended for *mock warfare*. Later, when we had more time, we carried the investigation a little further and found that had my intuition not been heeded, and had the firing instructions been sent out, we would have shelled an observation post nine miles distant where eighteen of our men were on duty.

This demonstration of my psychic abilities, which surprised me as much as anyone, brought me an unexpected 30 days' leave-of-absence which was to be taken after the war was over, and 1,000 francs for spending money. I chose the following March of 1919. Jack reflected a moment and then continued.

The big question arose—Where should I go? The Chaplain helped me decide. He had a catalogue of the show places and landmarks of Southern France and running his finger down the list he gave the points of interest. "The Shrine of Lourdes," he read.

"Lourdes!" That rang a bell with me. I had read articles in the Sunday newspaper supplements of the miracle cures at the Grotto of Lourdes written by skeptical writers for a sensation-seeking public. Not many of the fellows in the service would have chosen such a spot for a holiday, but that was the place for me. "Read no more," I told the Chaplain. "I'm going to Lourdes."

I had been limping around with a barbed-wire injury to my left Achilles' tendon at the ankle. The army doctors had advised that nothing but surgery would help it, but another premonition had warned me to keep away from surgery, although for the life of me, I could not give a legitimate reason. However, nothing was farther from my mind now than to try for a cure by

going to the Grotto. It would be just a lark, a delightful holiday, a chance to get away from camp and visit the quiet, mountain resort in the Pyrenees, and just take a casual look at the place of such a colorful tradition.

Upon arrival at the peaceful little town I left my bags at the depot and decided to wander about a bit before looking for a hotel room. I strolled down to the Grotto, with its rows of chairs placed before the niche where stood the statue of the Virgin Mary; around it candles burned continually. I saw the crosses which had been erected at various points on the surrounding hillsides which turned the place into a vast, simulated cathedral; and I watched the penitent pilgrims as they walked on padded knees from one cross to another. A few feet away stood the church. Within it hung the crutches, canes, and braces of invalids and cripples who had been miraculously cured. Each crutch or brace bore the name of its owner, the nature of his malady and length of time he had suffered, and the date of his recovery. This statistical matter is required by the Government to discourage indiscriminate claims to miracle healing. Although I am a Catholic, I wasn't much impressed with the idea of the miracles, but was enjoying the peace and quiet of the place and its religious atmosphere.

After resting awhile before the shrine, I went to the fountain which is so vital to the whole tradition. Here again, the long restraining hand of the Government is seen, for posted at the fountain was a sign stating the chemical analysis of the water and indicating that it was no different from any good, mountain, spring water. I took a long, cool drink. It was refreshing and even exhilarating. I began to feel something unusual—a bubbling elation. Now, wait a minute! Was I letting the charm and magnetism of this place cast a spell over me, too?

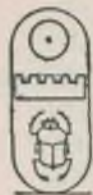
Curiosity now drew me toward the hospital. Still I was not thinking of my injury—I just wanted to look around. I walked up the ramp and soon was approaching the front entrance when the door opened. A man was just coming out of the building. At first I was pleasantly surprised at the impression of the gentleness of the man and a sort

of radiance that surrounded him. It was only after I had taken up metaphysical studies years later that I realized the significance of that first impression. What had caught my attention was the man's *other self*, or the *real self* behind the physical manifestation, and this I had seen with my own psychic sight. After this first impression faded out, I saw objectively that the man was of medium height, had graying hair, and that he bore himself with a quiet dignity and poise that was elegant. His eyes held mine with a gaze that was intent and magnetic. They looked *at* me and *through* me at the same time.

He greeted me politely in broken English as he observed that I was an American soldier and that I limped when walking. We chatted a few moments and I was soon telling him of the incident at the communication center which brought me my leave-of-absence. Upon this, he gave me a penetrating look and said, "You must come in, and we will look into this matter. *I am interested in you!*"

He took me to a little parlor or consultation room, and there followed an hour of conversation that marked a turning point in my life. As we sat there, he talked—words of wisdom that I can hear to this day. It was as if he was telling me things that I had always known yet never really thought of, like seeds that may lay dormant for years and then come to life and begin to grow. Every sentence of his expressed some mystical truth which could have served as the topic of a whole lecture. "God is in everything, in every creature and in every man," he said. "The Creator of all things could no more alienate himself from, or deny, that which he has created than a father could deny or repudiate his paternity of a son he has fathered. We must remember that we are *all* sons of one father—one God! And while, like the prodigal son, we may turn our faces away from Him and forget Him, He never ignores or forgets us. That is the Great Miracle."

As if he had given me enough food for thought for the present, he paused and examined my injury. Then suddenly taking my affairs into his own hands, he looked up and smiled. "You





will get your luggage from the depot and stay here for treatments." He showed me to a tiny room containing a cot and a dresser. "This will be your room while you are here in Lourdes."

"Now tell me, why are you doing all this for me?" I asked. "You haven't told me who you are or why you should take so much interest in . . ."

"I am here to help all who are willing to receive help," he answered quietly, "and to treat sick minds as well as sick bodies. The doctors here can cut away morbid tissue in the body, but I try to reach the morbid areas in the patient's mind by changing the thought patterns and directing them into hopeful and constructive channels. As for me, I am just a humble worker in God's vineyard. I am Director of this hospital by an appointment of the French government."

"Then tell me," I said when I had recovered my wits, "did Bernadette really see a vision of the Virgin Mary?"

"She beheld an apparition, or experienced what is called a psychic phenomenon."

Then I asked if he would explain the so-called miracle cures that had taken place there. This was his explanation: "When a number of people get together with a lofty and worthy purpose and become highly emotional, many unusual things can happen because there is a vibrant energy developed that flows through all the organs and cells of the bodies of those participating in the ecstatic experience. There is then established a harmony that transcends all the ills of the body and the results are what we call *miracles*. But this hospital is here with its staff of doctors and nurses, and I am here as Director, because the Government officials maintain that faith healing or miracles should not be allowed to take the place, completely, of good common sense and the regular orthodox methods of healing. The Government is also keeping a watchful eye over the opportunists and promoters, the cultists and religionists, who would like to put their own label of ownership upon the whole place with all its possibilities and its appeals."

I settled myself in the little room and the treatments started. The Director supervised them himself. First he

sent me out for a long tramp over the hills to stretch the tendons and exercise the muscles of my leg. That was painful, and on my return I was instructed to plunge my foot and ankle into hot water to relax the muscles and hasten the healing process.

"Perhaps your head hurts, too," he suggested, seeing me pressing my hand to my head, as he began to massage and manipulate the injured area. I admitted that I had been bothered with headaches, especially after walking had aggravated the soreness in my ankle. "That is natural," he told me, "since for every lesion to nerve or muscle in the body there is a corresponding area in the brain which is affected also. We must treat your head, too." Whereupon, he gave treatments to my head, spine, and neck. These treatments have since become familiar to me through a course of metaphysical studies.

Although I stayed at Lourdes for five days, the treatments were finished in three days and my ankle was healed. I was not charged a sou for the treatments, nor for my board and room at the hospital. On returning to the United States after the war, the seeds of mystical truths which had been planted in my mind at Lourdes were stirring and demanding attention. For this reason I started searching for occult and mystical truths.

When I tell people this experience, they always ask: What is there about the Grotto at Lourdes and the vicinity to account for the young girl's psychic and spiritual attunement, and what causes all those who visit the Shrine to feel such exalted moods and emotions? My answer is this: There have been and are many places throughout the world where people feel closer to God. These are temples, ancient and modern, or shrines and cathedrals—or maybe a little isolated spot in a person's own home. Perhaps the Oracle of Delphi belonged to such a place.

The people throng to these holy places in worshipful adoration and as humble seekers for assurance that God has not forgotten them. It is my firm conviction that in time long past, the Grotto at Lourdes was used as a place of worship and retreat and for the enactment of sacred rites, and that the whole area is charged with Cosmic

energies of the highest potentiality. Bernadette, in her youth and innocence and sensitivity, sensed these sublime and psychic energies, which, in her mind, took the form of a supernatural being which she called "the beautiful lady." I believe that there is a "beautiful lady" in the lives of all of us, but we need the attunement of our psychic sensibilities to see her.

The Grotto is a focal point (as are the temples and cathedrals) of divine and spiritual essences because of the faith and hope which the people themselves bring with them. With their own gratitude and humility, such persons create the exalted atmosphere which is a part of the place. Then they find the enlightenment and strength they are seeking.



## *Living -- Here and Now*

By THOMAS J. CROAFF, JR., F. R. C.

(Member, State Bar of Arizona and Bar of U. S. Supreme Court.)



SOME possessors of great wisdom tell us that we should plan systematically for tomorrow, and that we should be ready for the future (whatever that may be). However, would it not be more practicable to view ourselves in the light that we are always living in the here and now? Then as we sensibly perform the responsibilities and obligations of the present, we will meet all the essential elements of daily living.

Most of us place too much emphasis on things that may or may not happen. We anticipate occurrences to such an extent that often we inhibit ourselves and actually prevent happy and successful everyday living. After all, we are wasting our time when we cry bitter tears over the past and its troubles; we can learn from the so-called past without a doubt, but it should never be allowed to checkmate our progress or to prevent our successful performances in the here and now.

The fact is that we always live in the here and now, and, in actuality, there is no past, nor is there a future—only the eternal now, which is all that concerns us vitally.

As we realistically meet the current problems of life, we need have no remorse for the imagined past, nor fear

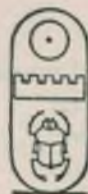
for the anticipated future.

Eternity begins now, and in making plans we ought to keep in mind continually that the law of cause and effect, or action and reaction, operates in each and every instance; no one is exempt from its operations. Realizing that such is the case, we can then appreciate the importance of living effectively in the here and now, making the most out of every situation as it presents itself; therein lies the realistic approach to successful and progressive daily living.

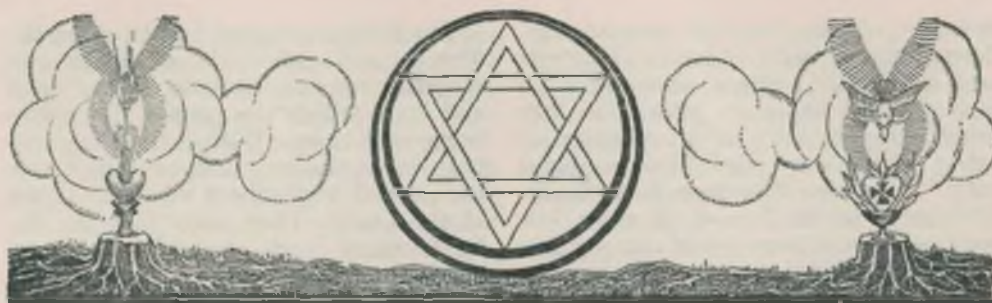
A great deal of our trouble today stems from man's failure to relate himself to present circumstances; too many people spend their energies in escape episodes as they seek to avoid facing the facts of life.

By keeping our feet on the ground and in facing life as it presently is, by coping with the problems arising in the eternal now, we never need fear the so-called future. To accomplish this magnificent task, however, requires of us that we avoid becoming escapist—that we accept the duties and obligations of the present.

We can never do better with ourselves than to live effective lives in the here and now because thus the foundation stones are laid for successful living. We are surely living in the here and now.







## Group Power in Action

The 1955 Creative Writing Workshop of the Rose-Croix University concentrated in general on the necessity for human understanding. Among others, they probed and analyzed qualities such as love, enthusiasm, fun, beauty. An overnight contemplation was assigned to each topic. Then, writing simultaneously and under deep concentration, the class of 25 conditioned to express as a single unit devoted 10 minutes only to each subject. The instigator of his topic acting as a dynamic center and keeping the viewpoint of oneness then compiled a single paper of expression from the 10-minute papers of the entire class, choosing words or statements which appealed to him or her as highlights. The following is one of the 10-minute writings. More will appear.

### ON ENTHUSIASM

Compiled by HELEN E. HOOL



WHAT does enthusiasm mean? How is it acquired? What causes football and baseball fans to scream with joy? Why are some people enthusiastic and others not?

Enthusiasm is the capacity to enjoy life—to be happy and thankful for it. It is more than mere joy—it is an exciting of the whole person. The Greek word *enthusiasm* means to be inspired or possessed by the god. The birds have it when they are building their nests, or a dog when you throw a stick for him.

Where there is enthusiasm there is activity—never stagnation. It is a sort of living energy, indicating an attunement and understanding of life in its many phases. It inspires one to give his best efforts to any project.

Perhaps enthusiasm has its very beginning in a need planted in good environment. The seed becomes softened and its hard outer shell begins to disintegrate, gradually opening to consciousness—at first, perhaps, in protest. It is caught by the warmth it encoun-

ters, and suddenly the little seed finds itself interested—even enthusiastic. Enthusiasm comes from within and is no doubt an attribute of all human beings although it may be sleeping in those who do not express it. Perhaps it is the awakening of God within.

Acting under Divine inspiration, Wagner—composer-musician—was so enthusiastic about the composition of his drama-operas that his physician advised him to work on something lighter because he was depleting his strength. But his *Lohengrin* was so urgently desirable of expression that he had to continue until it was complete.

A prayerful attitude toward life is one of the greatest aids in bringing about an enthusiastic approach to endeavor. Without it, work or play is dull and uninspiring. All the great achievements of mankind have come about through enthusiastic attitudes.

As an aid to human understanding, group-work will bring people from different stations of life into a common activity. Contacts naturally spread to other interests, and we learn to know and understand people we would not otherwise meet. Enthusiasm for activi-

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ties spreads spontaneously and tends to break the ice barrier that separates human beings.

Leadership is dependent on enthusiasm; the followers are inspired by the leader's attitude. It is the fuel that starts energy flowing, the spark of the locomotive. It is an attribute of the soul—the vehicle on which love travels. Surely the Creator endowed all of us with the quality called *enthusiasm*.

But this feeling can spread like fire and needs to be controlled—tempered with reason and harmonium. At a point of excess it can have a negative effect. When one takes hold of an idea which,

for him, changes the world and makes it a bright and shining thing, naturally he wants to tell everybody about it—wants others to know the joy he feels. However, he must mix caution with his joy for his listener may be bored—or completely without understanding and even definitely antagonistic.

We need to temper our enthusiasm to the mental set of others. We need enthusiasm to understand ourselves and neighbors. This power accomplishes much and attracts human beings to one another. This feeling assists us to unfold our highest capabilities. Yes, God loves an enthusiastic person.



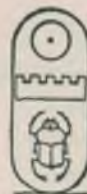
## TWO EXCITING NEW BOOKS

Ever alluring, always enchanting, the tales of ancient Egypt and its magnificent culture continue to hold the fascination of people in every part of the world. The two brightest stars of that culture were the mystic-king, Amenhotep IV, and his wife, Egypt's most famous and beautiful queen, Nefertiti. It is from Amenhotep, or Akhnaton, as he was later known, that most religious and mystical teachings of today can trace the origin of one or more of their doctrines. His revelations and magnificent hymns constituted a belief 3,300 years ago that anticipated modern science's search for the underlying substance of everything—matter, energy, and life force. In a large, authentic, and simply written volume, Savitri Devi brings you the most modern work on the life and teachings of Akhnaton and the Age in which he lived. It is appropriately titled, *Son of the Sun*. Especially priced low at only \$2.75 (19/9 sterling) so that everyone can have a personal copy of the inspiring life of the world's first idealist—and rationalist.

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## The Twelve Disciples

By LYMAN B. JACKES



**I**f you, as a reader, would like to consider the conditions and mode of living of 2,000 years ago, there is readily available a mass of information to form a background for additional material. I have in mind a great mystery of the New Testament, as contained in the ordinary copy of the Holy Bible. The question is, "What happened to the eleven disciples after the resurrection of Jesus Christ?"

The New Testament records that one of them died, but it gives two, and greatly varying, details of the death of Judas Iscariot. Matt. 27:5 states that Judas hanged himself. Peter, in The Acts 1:18 says, "Now this man (Judas Iscariot) purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." How is one to correlate those two and greatly varying accounts of the only one of the twelve disciples of which there is any mention of his end? If it is assumed that John wrote the Book of Revelation, he did so as a very old man, spending his last days on the Island of Patmos where he died of natural causes at a very ripe age.

It is therefore of little use to search through the books that now make up the New Testament for information concerning the other ten of the original twelve disciples. But—and this is a very important *but*—the very first verse of The Acts gives a clue to the key that may throw some light on this great mystery. Luke, author of The

Acts, in this opening verse states: "The former treatise have I made, O Theophilus . . ." What was this former treatise? Was it the book now known as the Gospel According to St. Luke or was it some lost manuscript, one of hundreds that were written during the first century and a half of this era, many of which still exist and are carefully tended in the great libraries of Europe?

Most readers are aware that there is an Apocrypha of the Old Testament. Many of the older printings of the family Bible contain these writings. They are writings that are contemporary with the accepted books of the Old Testament which are considered to be not quite canonical. But how many readers are aware that there is also an Apocrypha of the New Testament? There is such a volume but you will have to look far and wide for a copy. It is a very rare publication. The copy I have, which I acquired after years of searching, was published in London, England, more than a century ago. It is a translation of numerous writings that were made at about the same time as the accepted books of our New Testament were being penned. These little-known writings not only throw much light on what happened to the remaining disciples but they also include illuminating information on travel and living during the early decades of the present era. As an example, Judas is generally referred to as Judas Iscariot. What does the word Iscariot mean? A little study of these rare writings discloses that it is not one word but two. These two words from the ancient He-

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brew are difficult to translate into Greek and for this reason a very crude phonetic spelling of the two words is continued in the New Testament.

The word *scariot*, from the old Hebrew, suggests that Judas came from a family of leather workers. The "i" in front of *scariot* implies that Judas wore a leather apron into which was sewed a strong pocket for the carrying of money. The New Testament gives a hint of that translation when it declares that Judas was the one of the twelve who carried the money.

There was a command given to the eleven disciples after the resurrection of Jesus Christ. This command is found in Mark 16:14-15. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he [Jesus] said unto them, Go ye into all the world, and preach the gospel to every creature."

The books of the Apocryphal New Testament tell much not only of how the eleven disciples carried out that command but also they throw a great deal of light on travel and living conditions of that period.

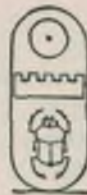
There is one basic fact of which the reader should be fully aware: that is the tendency to look upon the disciples as poor men—almost paupers, in fact. They were not paupers. They all had trades and could support themselves. But what I desire to make very clear is that during the three years of the earthly ministry of Jesus Christ the movement had attracted the active attention of some very wealthy persons. Two of these received more than passing notice in the New Testament.

The first is Nicodemus, a ruler of the Jews, who came to Jesus by night during the early days of the ministry. Nicodemus also stood up in the temple enclosure (just before Judas enters the story) and warned the Council that they had better leave things alone. Nicodemus was a very wealthy man and controlled large blocks of property in the business center of Jerusalem. Another very wealthy man who became attracted to the new movement was Joseph of Arimathea. This Joseph was a mining man. He had heavy interests

in the tin mines of Cornwall, in Britain. He had a fleet of ships, or cargo vessels, that brought the tin to Palestine. In extensive metallurgical plants which he owned, he mixed and melted this tin with copper and was the greatest producer of bronze at that time. The New Testament gives two meager glimpses of his wealth. It is stated that he had a rock-hewn tomb on the outskirts of Jerusalem—and also that he walked right into the private apartments of Pilate during the late afternoon of the first Good Friday. Pilate was very keenly interested in anyone who had a large quantity of loose change on hand. In Matt. 27:57-58, it is stated, "When the even was come, there came a rich man of Ar-i-ma-thæa, named Joseph . . . He went to Pilate . . ."

Many years ago in England, a small book appeared that attempted to prove a rather startling assumption. This book declared that this Joseph of Arimathea and Joseph, the earthly father of Jesus, were first cousins. It also declared that Joseph, before he married Mary, was a widower and had six children of his own. This is to some extent substantiated in the Apocryphal writings. This English book stressed the fact that the Gospels give no information concerning Jesus between his stay-over in the temple, at the age of twelve years, and his appearance at the wedding where he performed his first recorded miracle at the age of thirty. The book boldly asked the question, "Where was Jesus during those eighteen silent years?" It attempted to prove that Jesus had gone with his father's cousin, Joseph of Arimathea, to England; and it tried to build up this theory with the backing of a tradition that a very ancient church in the southern part of England was actually founded by Jesus Christ himself.

But putting aside fantasy, there can be little doubt concerning the possibilities that the eleven disciples, after the ascension of Jesus, went to Jerusalem and had a serious talk with these moneyed men concerning ways and means of carrying out the command to go into all the world. Joseph offered all possible means of transportation on his cargo ships. Others who had business connections with countries east of the Red Sea also offered the fullest co-op-





eration with their business setup. If this sounds a bit far-fetched, the reader should realize that much of the gold that went into the decoration of Solomon's magnificent temple at Jerusalem came from what is now Rhodesia in the southeastern part of Africa. Also, the precious wood used for the interior embellishment came from Ceylon. Hiram, king of Tyre, had fleets on the Red Sea that made journeys over the Indian Ocean. That was some twelve centuries before the events that are being considered in this story.

The early portion of The Acts discloses that the eleven were together at a meeting called for the purpose of appointing someone to take the place left vacant by Judas. There is no mention of their being together again. Some of them, in small groups, started out on their distant journey. A few went westward directly to Rome and another group went eastward. Thomas was in this latter group, and there is considerable evidence to support the suggestion that he got as far as Madras, India.

The Acts described minutely the journey of Paul to Rome when he was a prisoner and had appealed to Caesar. This account goes into details of the shipwreck on the southern shores of Malta. This trip of Paul probably took place about 40 A.D. When Paul arrived in Rome he was taken before the local judicial authorities, and because none of his accusers had appeared to support the charges against him, he was released on bail. Paul now had the freedom to move about the city. What did he find there?—a large and influential group of early Christians. Paul himself states that they included "even members of Caesar's household."

Among this group were persons of wealth and station. They established Paul in one of the finest houses in the best residential section of Rome at that period. The rent that this group paid for this accommodation would be equivalent to \$4,000 a month today. They provided Paul with scribes, household servants, and messengers. It was by means of this service that Paul dictated many of the letters or epistles that are included in the New Testament of today.

One of the disciples who made a

(Continued on Next Page)

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## Questions



The questions in this column are two of many submitted by readers. They have been chosen as of sufficient general interest to warrant inclusion here.

• • •

**Question:** What is Brahmanism?

**Answer:** Brahmanism derives its name from the worship of Brahma, the personification of Brahman, the Absolute Principle and Supreme Self of the Universe. Grouped under Brahmanism are the followers of several sects and schools of religious philosophy, which differ materially from each other, but which have a common root, origin, and relation to the one eternal religion of India, which has as its basis the belief in a One Infinite Reality, a Being or Existence from which the phenomenal universe and the individual soul proceed. The various sects and schools that are generally regarded under the head of Brahmanism or Hinduism, by Western authorities, may be divided into three general classes: (1) Vishnuites, (2) Shaivites, and (3) Abstract Monists, or Brahmins. The third class are comparatively few in number, and are those people who refuse to acknowledge the need of names of personification of Brahman, and who maintain a philosophical religion based upon pure reason, with Brahman (THAT or The Absolute) as their object of love, veneration, and meditation.

• • •

**Question:** What is the Hindu Mythology of Siva?

**Answer:** Gradually in India there developed the idea of the Hindu Trinity, composed of Brahman, the Creative Principle; Vishnu, the Preserving Principle; and Shiva (Siva), the Destructive Principle—the manifestation of three principles causing the universal manifestation of life. There are two aspects of Shiva, but only one Shiva in name. The one aspect is derived from the ancient Shiva or Rudra. In this lower aspect, Shiva was a fierce and terrible devil-god of the mountains. In the higher aspect of Shiva-worship, the followers devote themselves to the study and contemplation of Brahman, the Supreme Being or THAT, with which they hold the impersonal Shiva to be identical.

visit to Rome prior to Paul was James—described as James the Lesser. There were two men named James among the original twelve disciples. One was a brother of John, the son of Zebedee, and a full first cousin to Jesus Christ. This was not James the Lesser. James the Lesser, after a stay of a few years in Rome, went westward as far as Spain. He was away from Palestine for some fourteen years. Upon his return, he was ordered before the court of Herod Agrippa. He told, to this besotten ruler, such an extraordinary account of his travels, that Herod decided he was a mad man and ordered that his head be cut off. It is stated that after the execution his body was taken back to Spain. There is a monument amid the ruins of a former coastal town that supposedly marks the burial place of James.

It is claimed that Bartholomew went eastward with one of the first known copies of the Gospel of Matthew in the Hebrew tongue. Most of the other copies were written in Greek. He was in Mesopotamia (Iraq), Persia, and India. These ancient writings in the New Testament Apocrypha declare that he was flayed alive in India. This claim is somewhat supported from the fact that Michelangelo por-

trays Bartholomew as holding his own skin in his hands.

Philip went southward into Egypt. The priests at Hierapolis ordered his execution. James, the brother of John, visited Syria, Arabia, Mesopotamia, and Persia. During his return from this journey he was killed, in a mob violence, in Syria. Andrew went to Greece and, after a period of preaching, so excited the animosity of the local dignitaries that he was crucified at Patras. John and Peter went to Samaria where the local authorities decided to show them what they thought of their new doctrine. John was immersed in boiling whale oil but survived that torture. He escaped by ship to the Island of Patmos, one of the small islands off the coast of the Greek mainland. He died there from natural causes at the old age of about ninety-five.

From Madras on the east coast of India to the Atlantic shores of Spain was a fair piece of territory for these men to cover in a few years. For the most part they were repaid with violence and brutality for their efforts. Two thousand years later, the world saw the leaders of today's four great nations journey to Geneva, Switzerland, to see if it might be possible to put into practice those same principles that the early travelers preached about.



### ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in, and report on, the following occasions.

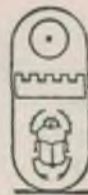
First, mark the *dates given below* on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph* received, as well as your Degree. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Thursday, February 23, 1956

8:00 p.m., Pacific Standard Time

Thursday, May 17, 1956

8:00 p.m., Pacific Daylight Saving Time





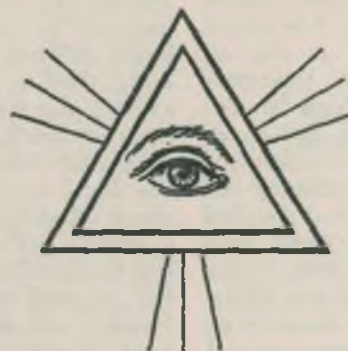
# Moral Wisdom

By ALEXANDER F. SKUTCH

ONE of the problems which philosophers have discussed for centuries without reaching a convincing conclusion is that of free will or moral freedom. Are our volitions determinate in the sense that they are the inevitable consequences of rigid, undeviating causal sequences? or does something new, springing spontaneously from the depth of our being, somehow enter into them? Daily we are called upon to choose between alternative courses in matters great or small. We must decide which of several competing claims we shall fulfill, or whether we shall act or refrain from action. As we face such a choice, we never doubt our freedom to take whatever course we deem best. Until the decision has been made and carried into effect, the alternative routes seem equally available to us. It is only when we reflect upon our decision in retrospect that we begin to doubt whether we were in fact as free to select the rejected course as we imagined ourselves to be while it still lay in the future.

We see that there were many factors, rooted in the very structure of our temperament and character, that compelled us irresistibly to select one alternative and reject the others. We were indeed free to choose the way which, considered in the light of all its foreseeable consequences, most appealed to us; but the fact that it did appeal to us was determined by our inherited constitution and all our previous experiences. In what sense, then, did our choice escape the rule of iron necessity?

Men argue so heatedly in favor of free will because they resent the bondage to the past which its denial implies. But if they grasped the implications of the opposing view, they



might be less eager to support it. If not strictly determined by the immediately preceding situation, an event, whether physical or psychic, would be wholly capricious and unpredictable. If our volitions were free in the sense that they did not obey any sort of causation, anyone might do anything at any mo-

ment, and he could no more be held responsible for his act than a man can be held accountable for the course taken by his runaway horse. We should be continually doing things which we would at the next minute regret, because our choice was not controlled by our total personality and did not faithfully reflect it. In accepting the doctrine of free will to avoid the disagreeable implications of determinism, we jump from the frying pan into the fire.

The truth seems to be that our volitions are determinate or subject to causality, but that in a developed mind the causal nexus follows a path so different from that in any mechanical system that mental causation is of a different order from physical causation and can hardly be understood by it. So far as we know, no physical system attempts to look into the future before responding to the forces acting immediately upon it, as a thinking being does whenever he faces a choice whose consequences promise to be momentous to him. When it moves, an inanimate body takes a path determined by the resultant of *all* the forces acting upon it; whereas, no matter how powerfully some course of action solicits us before our decision is made, once we have dismissed it in favor of some other plan we often act just as though the rejected attraction were nonexistent.

Even plants have not achieved this

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independence of competing attractions. When a growing green shoot is exposed to light coming from different directions, it bends toward a point intermediate to the two sources instead of turning straight toward the stronger light. If organized like a physical system or even like a plant, Balaam's ass in the philosophical riddle would indeed starve to death if placed exactly midway between two equally tempting bundles of hay; yet, no one who knows donkeys has any doubt what the outcome of such an experiment would be.

In all probability, then, our volitions are in typical cases causally determined, not by the kind of causation that prevails in physical systems, but by a unique form of causal sequence that gives us a control over our destiny such as no inanimate body enjoys. This is true even if we accept the contention that mind or consciousness is only an attribute of a complex material system. If, as seems probable, mind is not merely a manifestation of matter, its thoughts may still be strictly determinate, although obedient to causal rules distinct from those which reign in the realm of matter. Although in either case mental causation is different from physical causation, on the second view it is even more radically distinct. I see no reason for anyone's rejecting the conclusion that our volitions follow some form of causality merely because this seems incompatible with his notions of human dignity or his aspiration for freedom. Could we be free unless our every volition were strictly determined by what we essentially are?

Philosophers and scientists through the ages have considered from many viewpoints the problem of free will, and the exercise of freedom and choice by individuals. Articles on this subject have appeared before in the *Rosicrucian Digest*; and, of course, studies of it have been made in other Rosicrucian literature.

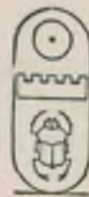
Here, we have a presentation which should be of much interest to every thinking individual. The author is a recognized scientist in a specialized field of biology. In this writing, he has applied his scientific knowledge, as well as *his own philosophy*, to this subject. Each age in history creates its peculiar problems, and man should constantly analyze his own position of responsibility in dealing with the world of which he is a part.

As stated earlier, when facing a choice scarcely anyone doubts his perfect freedom to elect the course which appears best to him; and it is only when viewing in retrospect a decision which has been irrevocably made that we sometimes doubt whether our choice was as free as it appeared to be. Since our solution of the problem of freedom hardly exerts an appreciable effect upon our actual choices, the active man might look upon the question as of no importance to himself, but merely one of those puzzles which fill the leisure of armchair philosophers. But freedom of choice cannot be so lightly brushed aside even by men of action; for two momentous questions of practical importance are indissolubly bound up with it—personal responsibility and retributive punishment. The problem of moral freedom is implicit in every sentence handed down in a criminal court.

#### **Conduct and Responsibility**

If adamant causal sequences rule our thoughts and govern our volitions no less than the courses of the planets and the reactions in a test tube, how can anyone be held responsible for his deeds? No one doubts that one's conduct is in large measure determined by his heredity, the influences of his home, his education, and the prevailing social atmosphere. The only question is whether it is completely determined by these precedent and external influences. If one's conduct is wholly so determined, how can the murderer be held responsible for his murder and the robber for his theft? Would it not be most unjust to punish him for what he could not avoid doing?

As a practical measure, whatever view it takes of the problem of moral freedom, society must for its own safety treat its members as though they were wholly responsible for all they do. The man may indeed be merely a focus of events which flowed into him from the most distant past and from all sides—a mere puppet in the hands of fate. But it is impossible to trace back all these contributory causes and deal with each one separately, dividing a murderer's punishment between his drunken father and his profligate mother, his incompetent teachers, all those who set him a vicious example in his im-





pressionable childhood, and the community at large for permitting so many unwholesome situations in its midst.

Society must, so to speak, gather up all these contributing strands where they are entangled in a tight knot in the culprit himself, and deal with the knot rather than with the converging filaments. It is not a question of justice so much as of necessity. And even if it decides to make the murderer's punishment vindictive rather than merely corrective and preventive, perhaps this procedure is not so unreasonable as it is often alleged to be. We cannot separate a man from his deeds merely by claiming that they are the result of an ineluctable necessity. The man himself is a product of the same necessity; he and his acts are inseparably interwoven of the same causal strands. If the whole course of cosmic events has resulted in a noisome concrescence at that particular locus in time and space which we call John Brown, it does not seem unfair that other men, who have been outraged by his flagrant misdeeds, should retaliate upon him.

Although the uncertainty as to the nature of moral freedom must always be allowed to cast a doubt upon the fairness of vindictive punishment, the question is of mere academic interest, because there are other and better reasons for avoiding it. Even if it were not considered unreasonable to inflict retributive pains upon a miscreant who is in the grip of iron necessity, the moment punishment ceases to be corrective or preventive it breeds resentment and further crime, and one who punishes in an angry and vengeful mood departs from the highest moral principles and harms his own spirit. These are the reasons for our scrupulously shunning retaliatory punishment.

When arraigned before the court, the criminal or his counsel urges every extenuating circumstance and uses every art to make it appear that he is not responsible for his crime. And in a smaller way, we all tend to do the same thing before the tribunal of our conscience or the judgment of our intimates. We excuse our shortcomings, weaknesses, and surrenders to passion by recalling our perhaps unfortunate heredity, the errors in our early train-

ing, the evils of contemporary society, and a thousand other contributory factors over which we had no control. In view of the obscurity enveloping the problem of moral freedom and the deterministic explanations of human conduct in which modern psychology abounds, we have every right to take this course. There can be no doubt that ancestors, early environment, education, and the contemporary atmosphere exert a powerful influence upon every man's conduct; yet, we did not select our parents, could do scarcely anything to improve the conditions in which we passed our earliest years, were rarely allowed to choose our teachers, and have a negligible influence upon the society into whose midst we were cast as helpless infants. When we throw the blame for our aberrations and failures upon causes beyond our control, we do nothing wicked or absurd, and no one can prove that we are wrong.

Yet if it is permissible to take this attitude toward ourselves, it is morally fatal to do so. Such a willful surrender of one's autonomy is the annihilation of his ethical personality. We view ourselves as a mere focus of causal sequences, as little able to alter their course as the point in empty space upon which rays of light converge can change their direction. We divest ourselves of radical responsibility at the price of our human dignity.

What alternative course is open to us? We can voluntarily assume the responsibility for all those causal sequences, stretching as far back into the remote past as we care to project our thought, which have made us what we are. Our parents, who were not of our choosing, have transmitted to us weaknesses and faults of character which have been a constant tribulation to us and perhaps also physical defects that handicap us.

In the impressionable years of our childhood we were exposed to unwholesome influences which have left indelible scars upon our spirit; our present circumstances are not as we strove to make them. Very well, we voluntarily accept all this sad legacy of the years and make it our own. The burden was thrust upon us by alien powers; but we bear it bravely, without remon-

strance or complaint. We do not pause to discuss baffling metaphysical questions of causation and responsibility; by a voluntary act we make ourselves accountable for all that we do, and by this free acceptance of our own personality demonstrate our autonomy. The behaviorist may, if it amuses him, explain all our attitudes, words, and deeds as the necessary outcome of circumstances beyond our control; but we make every choice as though the full weight of it rested upon ourselves alone.

Only by such full and uncompromising acceptance of everything which the unalterable past has poured into that which I call *myself* can I constitute myself an ethical person. I do not wait until society for its own ends fixes responsibility upon me, for such imputed responsibility is a fiction. I anticipate society, claiming responsibility as my birthright, and thereby assert my freedom.

This voluntary acceptance of responsibility is no idle boast, no childish gesture of defiance to an inexorable fate. The chain of causation may pass

unbroken, within the mind as in the external world, with all the iron rigor which nineteenth century materialism ascribed to it. Yet we are as certain as we can be of anything that in choices of the sort which we call *voluntary*, the causal sequence follows a unique route which sets it sharply apart from the causal nexus we observe in purely physical systems. Such choices are made with a view to the future, and in reaching them we can give our ideals and aspirations a voice in shaping the course of coming events. Necessity may rule in the will no less than in the falling stone, but it is now an enlightened not a blind necessity. Causal sequences which, for all we know, have since the beginning of time coursed through the world without a definite end are by the moral will at last given a purpose and redirected toward an ideal goal. By the free acceptance of responsibility we begin to make ourselves what we aspire to be, autonomous units dedicated to the sacred task of increasing harmony everywhere and in all its forms.



## TRUTH CLOSE AT HAND

BELOW are the comments of Benjamin Franklin, famous American statesman, on the tolerance of Michael Wohlforth. The latter was associated with a sect at Ephrata, Pennsylvania. This sect was composed of mystics who perpetuated many Rosicrucian doctrines, rites, and symbols brought with them from Europe.

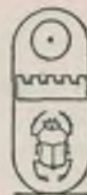
This modesty in a sect is perhaps a singular instance in the history of mankind. Every other sect supposes itself in possession of full truth and that those who differ are so far in the wrong; like a man traveling in foggy weather, those at some distance before him on the road he sees wrapped up in a fog, as well as those behind him, and also the people in the fields on each side, but near him all appears clear, though in truth he is as much in the fog as any of them.

—BENJAMIN FRANKLIN



Reckon the days in which you have not been angry. I used to be angry every day; now every other day, then every third and fourth day; and if you miss it so long as thirty days, offer a sacrifice of thanksgiving to God.

—EPICTETUS



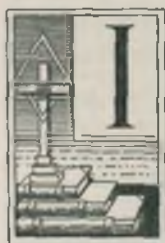




The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

## SOLITUDE

By CECIL A. POOLE, *Supreme Secretary*



It was once believed that solitude was essential to man's spiritual growth. A few hundred years ago, there developed the fanatical idea that those who were particularly advanced spiritually, who attained great power of mind and were to be looked upon as examples, were those who isolated themselves and lived alone. Hermits were regarded as holy men, and at one time the monastic life was considered to be ideal only if it were a life of absolute solitude and denial of all physical pleasures and conveniences. These ideas were carried to such extremes that some individuals lived on top of columns away from any physical contact with

anyone else, some went to the mountains and lived in caves, or otherwise isolated themselves from their fellow men.\* The erroneous concept developed that isolation in itself became a key to mental, and even spiritual growth.

The idea is, of course, based upon a wrong premise. Nature did not intend that man should isolate himself from the existence of other men, or rather it was not intended that God would look with favor only upon those who refused to associate with their fellow men. Consequently, the idea of solitude as a means of growth became less and less acceptable, until in more recent years the individual who isolates himself completely from society is considered to be unique and even erratic, rather

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than one to be pointed out as a person who has achieved more than those who choose to relate themselves in the normal way with other human beings.

The way in which man lives today, except for those who are isolated due to some physical barrier or condition, has brought about less of the concept of solitude than has existed at any other time. Man need not be alone today. Cities and suburban areas tend to create social groups. If an individual does live a few miles away from someone else, he still can, by means of telephone, radio, and television, be in contact with other human beings. If that contact does not in the physical sense enable one to touch other individuals who compose society about him, at least one can participate in the same recreation, the same events. We can be up to date with the news and be, through the medium of communication as it now exists, in actual contact with any individual that we may choose. Today we can pick up a telephone and talk to almost anyone in the civilized world. It has become common to talk long distances within our own immediate area, as well as throughout the world. In other words, solitude is no longer a physical necessity. It is a rare condition that may be brought about by unusual circumstances or by our voluntary isolation from fellow individuals.

Like many other things, the belief in the advantages of solitude was at one time exaggerated. It has been gradually determined that there were many men of saintly character who did not follow any unusual behavior or patterns. In other words, living alone in a cave does not make a man a saint any more than living in the most congested area of a large city—neither could contribute to nor detract from the saintly attribute of any individual. Man has learned that he is responsible to a certain extent to other individuals, and that they, too, are responsible to

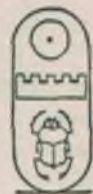
him, and that this is due to the complex interrelationships of society as it now exists. We need the services of other individuals in order to live with a reasonable degree of convenience.

The fact that those who isolated themselves completely from human society were not found to be the only ones that grew in stature and development is not conclusive proof that solitude does not have some advantages. The injunction—man know thyself—is a recommendation for man to stop occasionally in the process of daily living, and realize that certain potentialities for growth and for happiness lie within himself. If man is going to realize and come to understand these possibilities or potentialities, he must at some time in life have the time and opportunity to associate exclusively with himself.

Actually, the other extreme from the practice of the hermits of the past may exist in some people today. Some people are afraid of themselves. They do not risk any possibility of solitude. They seem to crave a life in which there is a continual attempt to avoid solitude. No moment is left alone or unplanned. Outside of the working period of the day, some people must be constantly with a group—either at a party or participating in some entertainment or activity that will completely occupy their objective mind.

Solitude, on the other hand, is a diversion for the inner self, or for the subjective mind. Solitude gives us the opportunity to use reason, to turn over in our consciousness the concepts that have entered our mind, those things which we have perceived and which are ours to consider. It is only in solitude that we are able to look clearly within our own consciousness and to bring out of it those aspects which are exclusively ours to consider. Whether or not we have abilities to meet with the complications and demands of our lives is little known to many people. It would be advisable if every individual would take some time alone, whether it be a short walk in the morning or the evening, or merely a relaxation from the demands of the day to contemplate the circumstances of his life and environment. Solitude will open the ability of the mind to perceive the more subtle impressions which reach

\* During a certain period in the early history of the Christian church, to retire to caves and mountains became an obsession with those who wished to practice extreme forms of monasticism. In parts of what is now the territory of the Eastern church, hermits set on columns exposed to the elements, and there performed their monastic practices where all could see.





us, and it will cause us to relate these impressions to the circumstances about us.

We live in an age when, according to the things which we are taught, we are the recipients of more advantages than has ever before been the privilege of man. But what good will these advantages do unless we make ourselves aware of them, unless within our own consciousness the advantages which seem to be ours can be consolidated, can be made to register in the consciousness of our objective being? We need

a few minutes a day in complete solitude, or isolation to the extent that the hermit isolated himself; that is, we need moments when we can close the door of our room or go for a walk where no one will see or bother us. Merely thinking, permitting every memory, every impression to register itself upon the consciousness, and directing our attention to those thoughts that inspire us or seem to hold a possibility of a solution to some problem, may prove to be the key that we need to unlock the door to the mastery of life.



## Sanctum Musings

By L. H. EWELS, F.R.C., of London



SUBJECT conducive to meditation often leads to a new light on an old enigma. A memory stirs and, then, with intelligent direction, restores to conscious life a lost segment of the Cosmic pattern buried deep in the human heart.

A perennial topic among mystical students is the origin of man. Even in written records much remains hidden. Beyond the golden age of Egypt stretches the far vista of Atlantean civilizations—and, farther still, those of Lemuria. Did a yet more ancient continent provide a home for a humanity so remote that even “science fiction” has not found a theme for it? In Greek mythology the sun-god Apollo retreated to a “hyperborean” land which has been described by Helena P. Blavatsky as the continent of the second root-race.

Postulating the existence of a far northern continent, where may we expect to find some remains? Around the North Pole there exists mainly frozen ocean. A change in the geographical position of the axis of the earth is quite a fair explanation for the absence of a present-day *hyperboreos*, but is it the only one? How about Antarctica? More than one thinker has inclined to the view that the sun rose in the West long ago. Such a theory finds support in

“reversed” drawings of the Zodiac discovered in some parts of the world. The change to an eastern rising may have come about through a not-too-violent inversion of the Earth’s axis. From these possibilities we may well look to the Antarctic Continent as once “hyperborean.” Does the future hold out any hope of clearing up the mystery? I think it does. Discouraging obstacles as the ice-covered mountains of the South Pole may be, the mind of man (now deep in the processes of redirecting the spirit-energy of the atom into channels of unlimited power) is fast approaching the age when it will uncover lands which have been uninhabited for eons of time. Beneath the preserving cold of Antarctica there may yet be found a very exciting ancestry.

### Sons of the Sun

Moving forward to the era of writing on stone, clay, and papyrus, the searching mind focuses upon some intriguing names in religious history. Abraham, the name of the Patriarch of Shinar living about 1750 B.C., has a cognomen which, according to some authorities, signifies “No-Brahman,” the “A-” being a negative prefix as in Sanskrit and Greek. Did this courageous man lead a branch of an ancient race which had divided against Brahmanism? If so, what of his son Ismael and his grandson Israel? Here are two

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terms with a suspiciously Egypto-Hebraic influence. It is true that when transliterating from one alphabet to another there is a risk of losing the value of some letters, but can we fairly ignore the syllables MA, RA, EL? EL is Hebrew for God; RA is Egyptian for the God of the Sun, while MA may well be part of the word MAAT, meaning Truth in the Egyptian language. If our inference is correct, Is-MA-El stood for people of the True God and provided the grand tradition for Islam; while Is-Ra-El, the name acquired by Jacob not long prior to his leaving with his family for Egypt, suggests a mutual recognition of one Supreme God for both Hebrews and Egyptians.

Around 2250 B.C., a great Babylonian king promulgated a Code of laws which evidently influenced Moses some centuries later. His name was Hammurabi which could be written *Ham-Araby*. Did the true Arabian peoples arise from Ham, the second son of Noah? This is an interesting question which may never be fully answered, but certainly offers a line of research.

Before leaving archaic names, we might be reminded that the word *alchemy* came from the ancient name of Egypt—the land of KEM—through the Arabic *Al Qemi*.

### **Point within the Circle**

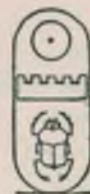
Yesterday, as it were, modern man learned to travel through the "sound barrier," where, but for radio, the sense of hearing would be of no more use to him. The greatest velocity in Nature is attained by light and similar electromagnetic waves. Supposing man eventually develops a space-ship to approach this critical speed *relative* to, say the Earth? What then if he accelerates (again relatively) through the speed of light? Will he penetrate a "time barrier"? Will he "see" his own or Earth's history in reverse? The mind of man is causative. Who dare place a limit to its future? The notion of time-travel has, apart from fiction, been the prerogative of the mystic who can project his consciousness psychically into the past, or, where karma has foreordained it, into the future. Our own century has, however, seen experimental science

delving into an *expanding*-Universe concept. Distant galaxies of suns have emitted light rays whose colours appear too low in rate of vibration to be accepted as coming from stationary sources.

The reason for this intriguing idea arises as follows: Let us suppose your daily busses pass your local stop regularly every five minutes. We would figure this *frequency*, as twelve busses per hour. Now suppose that one morning you are up early enough to walk to work.

Each five-minute bus must now take a little extra time in overtaking you, say one minute. If you are observing how frequent the busses now are, you will find them passing you every six minutes, that is to say, at the rate of ten busses per hour. Conversely, a pedestrian going towards the same busses would be able to count more than twelve an hour. Without discussing which frequency is the correct one, we can begin to appreciate the argument for the theory that the "shift" in the light frequencies for remote nebulae in space implies movement away from us at phenomenal speeds of thousands of miles per second, increasing with distance. So the Universe is said to be expanding, or, as the Hindus would have it, Brahma is breathing out.

What about the time dimension in all this? Some of the light reaching us from far-off galaxies (groupings of stars like our Milky Way, but looking more like small patches of light) shows us what existed many hundreds of millions of years ago! What has occurred during that interval we cannot know. That ancient history is "distant" future to us! May not the so-called evidence for a fantastic expanding-Universe be just another representation of *remoteness in time*? To put it another way, does the Universe (meaning One Word) appear to expand or breathe outwards because of our mental conception of Time's arrow? As our particular minds expand in their turn towards Cosmic Consciousness, their focus on Past, Present, Far and Near, will unite in the Point which St. Augustine said was "everywhere," bounded by the circle which was "nowhere"—but in Eternal Now.





# Monasteries in the Middle Ages

By A. G. VARRON, M. D.

Reprinted from *Ciba Symposia*—October, 1939 issue, pp. 220-223—a publication “in the interest of the medical profession, by Ciba Pharmaceutical Products, Inc.,” now no longer published.



**T**HE mode of life in the great Cluniac monasteries of the 12th century was probably not essentially different from that of contemporary wealthy laymen. However, at this time a number of monastic orders appeared in opposition to these “secularized” orders, and demanded a fundamentally different attitude from their members. Entry into a monastery was intended to indicate a complete change in the individual’s mode of living, and the founders of these new orders demanded that the “departure from this world” be treated seriously. For Bernard of Clairvaux (12th century) and his brothers, the world is not alone a “slough of despond,” it is above all a senseless struggle for things of no value. Man loves himself and his body. Yet what is this if not idolatry? Only asceticism and the exclusion of all sensual joys can bring the soul back to its original state of righteousness; and the monasteries are the chosen places where this strict mode of life may be practised.

In many respects the Cistercian Order founded towards the end of the 11th century typifies these ideas. Every aspect of the life of these monks, their entire mode of living, including the related hygienic regulations is subject to the fundamental principle of godliness. The influence exerted by the rule observed in these monasteries penetrated far into the ranks of the laity. The architectural simplicity of the Cistercian cloisters was in direct contrast to the Cluniac abbeys with their frequently luxurious furnishings. Simplicity marked the dwelling of the Cistercian abbot, the refectory, and to an even greater degree, the cells of the brothers.

The daily activities were regulated to the minutest detail. Although the rule of the order required that the monks

sleep in their clothes or at least in their underwear, each one had his own bed. Seven hours of sleep were considered sufficient. Hands and face were washed in a common washroom; four towels hung near the washstand—one for the priests, one for the deacons, another for the subdeacons, and the fourth for those whose hands were sick. The entire body was washed only on Saturday evening, in order to prepare in a worthy manner for Sunday. At the same time the clothing was also changed. Bathing was avoided as far as possible. Among the regulations of a Cistercian monastery, we are told: “Men usually bathe after they shave, but the monks should do so only twice a year, at Christmas and Easter. Then any one who wishes may bathe. Otherwise, it can occur only with permission of the abbot, when the state of health makes it necessary.”

The washing of the feet was a religious practice, expressive of humility, and cannot be included among the hygienic measures.

The Cistercian meals were scanty. From Easter to Pentecost, during the joyous period of the paschal resurrection, there were two meals daily, noon and evening. From Pentecost to September there was only one meal, except on Sundays, when two were served. During the following period of strict fasting, however, only one meal was provided daily even on Sundays. Besides fruits or raw vegetables, two cooked dishes were served. Fowl was strictly forbidden, “not even a bishop may command a monk to partake of such food, except in case of sickness.” Fat was not employed in the preparation of food, and only twenty days before Christmas, before the fortnightly period of fasting, was butter or fat added to the food to strengthen the monks for the rigorous period ahead. Every monk was permitted to consume one pound of bread daily.

It was permissible to drink approximately one third of a liter of wine at meals, yet complete abstinence was regarded as more agreeable to God. A Benedictine precept likewise says: "Whomever God endows with the power to abstain completely from wine, let him know that he will receive a special reward."

These strict nutritional regulations were sometimes mitigated by gifts of food from pious laymen. Then again the increasing secularization and growing wealth of some monasteries gradually transformed the originally scanty dietary into sumptuous repasts, where there was no dearth of meats, rich pastries, and strong wines.

Monastic dress was originally as simple as the diet had been. The Cistercians, the "gray monks," wore a kind of linen or woolen tunic, and over it a cape. A long, cowled habit of some coarse material was a protection against both cold and heat. Most of the regulations dealing with the clothing of the monks recommended that it be in keeping with the geographical situation of the individual monastery and the climate of the locality. Judging from some inventories, shirts, stockings, leggings, garters, slippers, and in particularly cold regions, muffs, and sheepskins were owned by the monks.

The manner in which the monks cared for their own sick became a model for the laity. The monasteries had an "infirmatorium," where the sick were taken for treatment, a well-equipped pharmacy, and frequently also a garden with medicinal plants. There is hardly a single order, whose rule does not contain detailed instructions concerning the care of the sick, as well as hygienic advice for those who have recovered, dealing with their bathing and the cleaning of their utensils. The beginnings of a system of social hygiene, such as was later adopted and developed by the cities, may be discerned in the monastic regulation to care for both rich and poor alike. The Franciscan and Augustine friars were especially prominent in this respect.

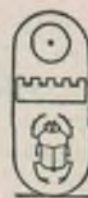
The monastic hospitals were a product of attempts to fulfill the Christian commandment of brotherly love, and owed their origin almost exclusively to

religious and ecclesiastical considerations. At first nursing facilities were provided for the sick members of the monastic community. The famous Benedictine "Rule" devotes a special chapter—"De infirmis fratribus"—to the care of the sick monks. Each sick brother should have his own cell, and be attended by a "servitor." In addition to caring for sick monks, the monasteries also opened their doors to travellers and pilgrims. The beginnings of this practice are unknown, but it is quite certain that they go back to the early Middle Ages. At any rate, the monasteries gradually began to receive sick pilgrims and travellers seeking shelter, and to minister to their wants. As a result of their efforts to meet these demands the monasteries brought into being the first *hospitals* in Western Europe. To be sure, these monastic hospitals had little in common with the modern institutions known by the same name. Frequently, they were nothing more than small houses where some sort of *nursing* care was provided.

Owing to the dual nature of their origin and function, it is difficult to establish to what extent the monastic hospitals were actually employed for the care of the sick. It is probable that all degrees of variation, ranging from infirmaries, devoted almost exclusively to the nursing of the sick, to simple lodging houses, existed in the European monasteries. The character of individual hospitals was frequently determined by local and personal factors. On the whole, it may be said that from about the 9th to the 12th centuries the monastic hospital was almost the only institution in Europe whose chief function was to care for the sick.

The monastic hospital was generally directed by an official known as an *hospitalarius*. It is likely that his duties were not immediately concerned with medical activities of the institution, but were rather of an executive and supervisory nature. The actual care of the sick was entrusted to an *infirmarius*, who had some knowledge of medicine himself or was supervised by a medically trained monk.

In accordance with ancient traditions, the chief hygienic measure employed to keep the monks in good health was





bleeding and purging. Repeated blood-lettings probably appeared to them to be adequate means of lightening the asceticism of monastic life. The ceremonies connected with the rather frequent blood-lettings and the so-called bleeding-houses, e.g., at the monastery of St. Gall, are evidence of the importance of this measure in the life of the monks.

The mode of life of the great medieval monastic orders differed considerably from that of mendicant orders of the ascetic reform movement within the church. The home of the latter was not the monastery, for they were constantly wandering from one city to the next. As a result of their peregrinations they came into much closer contact with all classes of people than did the cloistered monks. They could easily have spread hygienic as well as moral

teachings. Yet, since they had deprived themselves of all the comforts of life, since they wore neither shirts nor shoes, and begged for their food, their influence on religion was far greater than on social hygiene. In the latter field the influence of the lay hospital orders, whose sacrificial nursing activities benefited particularly the cities of medieval Switzerland and southern Germany, was much more significant. The various knightly orders, the Lazarists, the Teutonic Knights, and the Hospitalers, were very active in the construction of hospitals especially during the 13th century. It is worthy of note that the statutes of these orders exerted a favorable influence on the treatment and care of the sick in hospitals. Of equal importance with the knightly orders were the afore-mentioned lay orders of the medieval cities.



### ROSE-CROIX CURRICULUM CHANGES

IMPORTANT ANNOUNCEMENT FOR ALL MEMBERS WHO ANTICIPATE ATTENDING THE 1956 SUMMER TERM OF ROSE-CROIX UNIVERSITY: The course, *Mind, Magic, and Mysticism* will not be offered this year. All students who have registered, or who intend to register for this course, please make a second choice.

ALSO: A new course, *Food and Nutrition*, is being offered for the first time this year. In the curriculum, it is designated as Course D under the College of Mundane and Arcane Science. It covers the field of foods and diets, the effect of food on bodily and mental health, the mystical properties of certain foods, and the physiology of the body with respect to food assimilation and elimination. Alumni particularly will welcome this new course.

If you have not yet applied for entrance into the next three weeks' term of ROSE-CROIX UNIVERSITY, write at once to: The Registrar, ROSE-CROIX UNIVERSITY, San Jose, California, for full particulars. Ask for *The Story of Learning*, which describes the objectives and requirements of attendance.

### PROVERBS

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- If everyone *swept* in front of his house, the whole town would be clean. —POLISH
- Only the *evening* will show what the day has been. —RUSSIAN
- God gave us teeth; He will also give us bread. —CZECH



## Path to Mastery

By DR. H. SPENCER LEWIS, F.R.C.

(From *Man Triumphant* and *The Mastery of Fate*—1921 Edition)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



HERE is but one road, *one way*, by which Mastery of Self and Mastery of Fate is attained. It is through the proper and systematic study of nature's laws, the laws which govern the universe, govern man and affect man's relation to all that exists.

To know man's true relation to the universe and to other men, to know man's unlimited powers, latent possibilities and unused fortitude of mind and soul, is to make each man a power for greater constructive, creative good; a success *in* the world, a credit *to* the world, a real part of the world.

Mastery of one's own powers, abilities, and potent forces, working in harmony with all of nature's rules, attuning with the divine mind, maintaining a poise of peace and radiant love, is mastering of FATE and the conquering of the contesting forces which come from darkness and ignorance.

More important than seeing with the mortal eye is seeing with the eye of intuition. Greater than hearing with the mortal ear is hearing the voice of the inner self and the voice of the countless master minds which speak without tongue. In the world of crea-

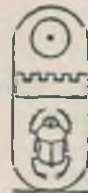
tion and accomplishment far more commanding than the learned lips and dictatorial voice is the silent influence of a dominating will.

Intellectual mastery of the material knowledge of the world suffices only in the mastery of the material problems, and leaves every man to battle with his wits to hold and maintain that which he has but lately won. Nature knows naught of the material warfare, and majestically stoops to help those who understand her ways and cooperate with her in universal construction, benevolent creation and human progression.

Man has ordained for himself and for his children, schools of illusions and effects. He revels in his education of phenomena, and is delightfully ignorant of the fundamental causes—even of his own existence and the meaning of life.

Schools and branches of science vie with one another in the propounding of theories, the explaining of observations, and the promulgating of illusive hypotheses. Books are written as authorities for every phase of nature's manifestation only to become obsolete, untenable and rejected before the printing is finished.

Children are born, raised, and edu-





cated with a false understanding of nature's most helpful laws, and with absolute ignorance regarding the powers and abilities that are resident within the soul and mind of the inner, the real, self.

Children grow into adulthood and as men, successful or failures, are unable to utilize the forces which would turn their paths into the highways of life's real mission, and cannot combat the destructive forces of disease, disappointment, disaster or dejection.

The age of higher accomplishment through higher aim and a higher power is here. Call it the Aquarian Age, the Metaphysical Age, the Awakening Age, or the New Age. The prevention of disease is the keynote of all therapeutic research, and in like manner the prevention of failures in life, the prevention of sorrow, the prevention of sin by a true understanding of God's laws and man's salvation, are the principles and laws which constitute the GREAT TRUTHS now being sensed by all and being taught to those who seek the Light.

Man is to enter the Kingdom of Light and to emerge from the feodality of darkness. Man is to be the Master of his Fate, the Master of Self, the Captain of his Soul. God so ordained it in the beginning when He created man in His own Image—in His spiritual image He created man. Man's real fall was not from essential goodness, but from the mountain of understanding into the valley of ignorance and superstition.

Superstition we find fostered on all sides by the gluttons of material gain and the hierarchy of commercialism. The forces of evil, rampant in the past, still crouch in hiding, ever ready to prey upon the weakness of man in his inability to compete with the cunning of the world.

Truth must be given with unbiased intent and unprejudiced conception. God's laws are without creed, nature's manifestations for all alike. Sectarianism, personal idolatry, dogmatic limitations and earthbound beliefs, have no place in the presentment of TRUTH as the revelation of facts.

Through all the times there have been Sages—illuminated and inspired minds, who have given their lives to the search for TRUTH and the spreading of the Light. From the dawn of civilization in Egypt and into the establishment of every new kingdom of man, these avatars of truth, these torchbearers of Light, have gone with unselfish purpose and with personal sacrifice to redeem man from no other false god, from no other fall, and from no other serfdom, than that of ignorance and superstition.

The wisdom of these sages, accumulated through centuries of time, through ever-changing periods in the evolution of man, have been added to, perfected, preserved, and made simple in comprehension for all who would come to the door of the Temple of Light and feast with the sages of life.



## *Can You Explain This?*

G. E. WORLEY of Georgia writes of a particularly vivid dream experience which seemed to him to remain outside the ordinary pattern of such occurrences:

"I was a spectator of a scene," he states, "during the reign of Napoleon in France. In the dream, an official or person of high rank—it could have been Napoleon himself—was accused of making a certain statement and was requested to retract it or be shot. He

expressed complete contempt for his accusers and for death itself. Thereupon he was immediately shot. The most peaceful and contented smile came over his face. At the same time, I seemed to be going to my death with him with a most exhilarating feeling—a feeling which lasted for some five or ten seconds before I awoke."

Mr. Worley declares himself puzzled by the experience. Can you explain it?

*The  
Rosicrucian  
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January  
1956*

## Temple Echoes



AN AFFAIR that has become traditional in Rosicrucian Park is the Emperor's annual dinner in December tendered to those who serve on the Supreme Temple ritual teams and as Masters of the Conventions during the year.

It may be described as a combination Thanksgiving Feast and Family Reunion dinner.

This year it took place on Saturday evening, December 10, with the Recreation Room crowded to capacity. Although professionally catered, the Apron Brigade of table attendants was recruited from the wives of officers and staff members. This proved—if proof is necessary—that the distaff side of the executive departments is quite as much at home with matters of food as with those of philosophy, and on occasion can concern themselves as agreeably and creditably with *entrees* as with the quantum theory or the categories of Aristotle.

Postprandially, the affair rested as usual in the capable hands of Chaplain Paul L. Deputy of the Instruction Department. Frater Chris Warnken whose wife, Josephine, is Colombe Counselor, demonstrated great versatility at the piano during the community sing in which all participated. A special variety show of serious and humorous numbers introduced both old and new talent, including Gladys Perez, Alejandro and José Alvarez, Joan Buttazoni and pupils, and the well-known San Jose baritone, Clyde Dodson.

Mr. Lewis, as host, spoke briefly at the beginning, voicing his genuine personal appreciation of the efforts of those

who offer such unselfish service for the Order throughout the year.



Another December event that is fast becoming traditional, too, is the benefit show presented by the women employees' organization known as the Kepher-Ra Club. The Francis Bacon Auditorium is filled on this occasion, for the program is fast-moving and entertaining. More than that, the proceeds are used to further the charitable work of the Club.

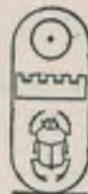
This year's president, Soror Louise Anderson, turned librettist and composer for the choice humorous offering of the evening, a pithy Comedia del Arte bit of buffoonery having to do with "Embers from a Frozen Yule Log."

Talent, effort, cooperation, brought forth good entertainment on this occasion, and money as well, to further the worthy enterprises undertaken by Kepher-Ra.



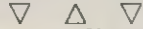
Through the Bulletin of Tell-El-Amarna Chapter, Santiago, Chile, this department has learned of two items of especial interest. The first concerns the fact that last summer Frater Mario Salas, as special representative from Tell-El-Amarna to the International Convention, presented the Emperor, Frater Ralph M. Lewis, with an engraved copper tray and a parchment, signed with the names of many Frates and Sorores of the Chapter.

The second item is the announcement of the formation of a Pronaos—Viña del Mar—in Valparaíso, Chile. Its officers are Master, Señor Eduardo Quiroga V; Secretary, Señor Juan J. Araya Jorquera; and Guardian, Señor G. Ovalle L.



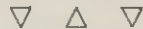


Due to the fact that these items were hidden under beautiful Spanish phrases, this department begs to excuse itself for its long delay in mentioning them. It is always exciting and gratifying to learn of the activities of our Fratres and Sorores in South America.



The well-known West Coast artist, Maurice Logan, offered oils and water colors in a one-man show in the Rosicrucian Egyptian, Oriental Museum early in November. Following on the heels of the exhibit titled "New Talent in the United States," Mr. Logan's work furnished that acceptable contrast by which appreciation and critical judgment are encouraged.

Belonging to a more conventional period of painting, Mr. Logan is more easily classified, stamped and ticketed in matters of conception, color, subject matter. He is a *genre* painter, whose preoccupation with water, boats, and people proved agreeable to the many visitors to the Gallery. Teachers and their students made up the bulk of those who came to study Mr. Logan's method, and they expressed themselves as amply rewarded.



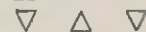
Those attending the weekly Convocation in the Supreme Temple on November 8 were treated to something out of the ordinary—a mystical pageant relating the story of the Order's methods of extending knowledge of its activity. In simple episodes the history unfolded dramatically, each member present being made individually aware of his personal responsibility to demonstrate and thereby spread the Order's usefulness in his community. How? See below:

Soror Dorothy Garcia of Long Island told us not long ago of her concern

over the effect of some television programs on teen-agers. She thought how beneficial it would be if there were a program constructively acquainting teen-agers with worth-while occupations and professions that would be available to them. She gathered her ideas into acceptable form and sent them to the editor of the New York *Herald Tribune*. She then visualized them in print. On September 23, the *Herald Tribune* printed her letter under the caption, "Mother's Plan for Youth." Hers was a positive, constructive thought and through her application of Rosicrucian principles, she was able to disseminate it widely. A simple but certainly commendable way of putting Rosicrucianism to practical use.



The Volkswagen is becoming a familiar object on California highways and a week or so ago one pulled up in Rosicrucian Park. It was driven by Frater Arnold Leuzinger of Zurich, Switzerland, who before his retirement was an automotive engineer concerned with Volkswagens. Having arrived in Montreal, he Volkswagened across Canada and down the Pacific Coast to San Jose and Rosicrucian Park where he devoted an afternoon to sightseeing. His journey began again shortly after, taking him southward through Central America and on to Venezuela where he will visit his brother who is also a member of the Order.



A local television program devoted to Corla Pandit and his music has won many friends. Each Sunday evening KNTV, San Jose, televizes Mr. Pandit's organ selections—some featured selections being illustrated by rare old art objects from the Rosicrucian Egyptian, Oriental Museum.



Profit by the instructions of your unhappy friend! They are so clear that danger exists for them to fall into hands other than yours. . . . Remember only that all of it is to serve you. . . . an obscure line, an omitted character would prevent your lifting the veil which the hand of the Creator has placed over the Sphinx.

—COMTE DE SAINT-GERMAIN

# Was Nikola Tesla a Mystic?

By GASTON BURRIDGE

NIKOLA TESLA was probably the strangest man America ever knew. Undoubtedly, he stands among the great men of our time. In the minds of many, he is one of the greatest of *all* time. Certainly, he ranks with the most brilliant inventors. He counted 115 patents granted him by the United States Government, and held many others from foreign countries.

Tesla's mind was photographic, encyclopedic. If he read information once, he could repeat it, nearly verbatim, years afterward. He saw each invention as a unit. He completed it to the finest detail, in his mind, before ever beginning to put it into actuality. Without even a sketch to refresh his memory, he could build a machine or a device, years after he had 'thought it out.'

Not only was he able to receive, intercept, or select the ideas he needed from that highest Source—or from wherever ideas come—but he was also able to so mentally manipulate their exterior design, their three-dimensional material coatings, before he began to build them, that he needed no other preparation. He was, most emphatically, *not* a cut-and-try inventor.

To be so in tune as to accomplish such results would in itself establish a firm foundation in concluding that Tesla was indeed a mystic. However, Tesla himself would have been the first to deny such a conclusion. Several times he appeared to wish to make it plain he believed the Soul of man was part of the body, and that when the body died the Soul died with it. But did he really believe that which he indicated?



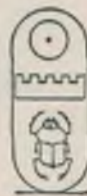
Could he, for instance, have pondered, even slightly, his greatest invention, the rotating magnetic field, which makes the alternating current induction motor possible, and see only the 'science' of it? Could he ponder it and only *feel* the mechanics of it, only know the *physical* effect making it possible?

Probably, no man has accomplished greater feats in bending to his will the force we choose to call *electricity* than did Tesla, but he never learned *what* that force

was! Nikola Tesla was a strange man, but it is quite inconceivable that he was so strange as to have never pondered what he was actually manipulating, where it came from, or why—and most of all—why *he* was picked to do the manipulating! As always, the world was then full of bright young men.

Is it possible Tesla was afraid of those things he could not work out fully in his mind? Being afraid of them, perhaps he hid them behind the door, so to speak, by denying them. Or, could it be he felt, in his younger days, that his scientific position in the world was insecure—insecure enough so that he must avoid anything which might shake it? Then, in later life, perhaps he did not wish to admit he had been wrong earlier, that he had not been able to work out *everything* in his mind beforehand?

Tesla never got around to writing his memoirs. Thus we will never be sure just what he really thought. Nor would he allow anyone else to write a biography of his life while he was alive. So, as is the case with many others who have seemed to tap the Universal





Flow, one way or another, Tesla died with most of his secrets in his head. He believed he would live to the age of 130 years, or perhaps to 150. When he reached 80, he felt he had much time left. Being the thinking man he was, how he could rationalize all the months he had spent in bed, with serious illnesses, with his reaching an age of even 100 years is difficult to understand. But again, Nikola Tesla was a strange man.

When he was but 12 years old, Tesla learned that deep, rhythmical breathing overventilated his lungs, driving out residual carbon dioxide and stimulating them with hard-working oxygen. This changed the chemical balance of his body. It set his brain to producing experiences similar to those known to occult practitioners. While there are no records of Tesla doing his deep breathing to the extent of experiencing levitation, there appear to be such records where other workers have been concerned.

Everything Tesla did leads us to conclude he was an original thinker. He was constantly reaching out for new concepts, eager to prove them once they entered his consciousness. If he happened upon a demonstration unknown to him, he was always alert afterward for places he might apply it in original ways. Especially, was he interested in 'trigger actions,' actions by which slight applications of force would develop and release concentrations of force.

His first lesson in this came while he was still a boy. He was hiking in the mountains of his native Lika—which is now a part of Yugoslavia—when he was caught in a wet snowstorm. Boys and snowballs go together. Young Nik moulded some between his palms and threw them down a hill. They rolled a short distance, grew as they rolled, then stopped against some stump or fallen branch. It was absorbing to watch—until the final one.

For this last one, conditions, time, and place were all correct. He threw the snowball. It rolled and grew, and kept rolling and growing. The mountainside was long. The snowball grew bigger and bigger. It picked up fallen brush and forest litter with the added snow. Its speed increased rapidly as it expanded. The great ball snapped off

small trees and wound them into its speeding, increasing mass. Young Tesla looked on in awe—spellbound, transfixed.

The awe changed to horror as the rushing giant began picking up large rocks with its snow. It tore out, or snapped off full-grown trees and wound them, like an octopus, into its rumbling, trampling, crushing path of destruction.

This monster finally landed in a valley below. Its crash shook the surrounding mountains with near earthquake proportions. Tesla never forgot what Nature can do if conditions are correct!

#### ***Alchemy and Illumination***

At one time during his early college life, Tesla was the sufferer of a peculiar disease. Yet, was it a disease? All his bodily senses became extremely acute, so keen in fact that he could hardly live with them. The ticking of a watch, several rooms away, sounded like the ringing strike of a heavy hammer on an anvil. The vibrations of ordinary city traffic seemed like a continuous earthquake. The feeblest light was like the sting of a lightning flash. The slightest touch on his skin felt as if he had received a crushing blow. His heart would race at 150 pounding-beats per minute, and then would fall to almost no beats at all.

His condition attracted attention of several renowned doctors, but they could do nothing for him. He was undoubtedly fighting for his life and he was fighting against an invisible something no one appeared to know anything about. This illness occurred during the time he was struggling to develop the rudiments of his alternating current induction motor. He knew, intuitively, during those months of illness that he was coming nearer and nearer to the solution of his invention; yet, he felt as if he were a fly in the sticky meshes of a giant spider web. He believed that his determination to live to work out the problem of his motor kept him from dying. In other words, he felt he must live to bear this child. It apparently did not occur to him that it might have been the particular problem which caused the condition, that he might have been 'anointed with oil,' so to speak.

He lived, but the brain child was not born for many months. When it was born, it arrived in a sunset!

This happened in Budapest. It was a mild February afternoon in 1882. Tesla sauntered about a city park with a friend. A flaming sunset crept over the city. The vast orchestra of clouds swelled into a symphony of color, then rose to a crescendo. Tesla was reciting lines of Goethe's *Faust* to his friend. He never finished those lines, for out of the glorious colors came something. Tesla stopped—mouth open. A light flooded his eyes and burned like the light in the sky. And then the answer to his induction motor problem came! Tesla saw it in full detail. Each part fit precisely. The windings were exact, the diagram of connections complete—and one of the greatest boons to mankind was indelibly incised on Tesla's mind. In those few seconds, Nikola Tesla had made it possible to put the men of the earth on wheels!

#### Material Results

It was more than a year later before he found time and facilities to actually construct a working model of his apparatus. It was in a Strassburg machine shop, when without a drawing, a sketch, or a written note of any sort, Tesla built, piece by piece, his first model. He *knew* the different pieces would fit together because he had 'thought them out.' When all parts were finished, he began to assemble them. All of them *did* fit! His apparatus worked as smoothly, forward and reverse, as any induction motor built today.

In 1892, Tesla wrote a lecture entitled, "Experiments with Alternating Current of High Frequency and High Potential." In 1904 this lecture was published in book form. On pages 53 through 58, he relates information regarding his "one-wire motor" and his "no-wire motor," as well as various data on lighting vacuum and semi-vacuum tubes. Our neon signs of today are the result of Tesla's early work, and so is much of our X-ray knowledge.

Just as harmonics play an important role in the vibration range we call *music*, Tesla learned early in his experiments that coils of wire, or inductances, respond to harmonic vibrations

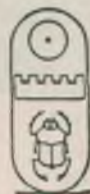
in the alternating electric current field. He found while experimenting with a coil wound for a specific wavelength that certain other coils in his laboratory reacted also, whereas others did not. Investigation proved that the coils which reacted bore a definite relationship to the one with which he was working. This relationship was discovered to be a 'harmonic' wavelength.

Some present-day investigators believe it is possible to tap the Cosmos for energy if we learn how to tune in on its oscillations including proper harmonic relationships. And it is in these oscillatory harmonic relationships that apparently the physical and metaphysical may be able to first join hands. Thus again we see, Tesla was approaching closer to occult matters than perhaps even *he* knew.

The full story of what Tesla accomplished during his Colorado experiments was never published—and never will be known. It passed with Tesla. It is known, however, that he himself was completely satisfied that the earth was highly charged with electricity and that Nature had some mysterious way of keeping it so charged. Thus, it would appear, that those who have contended the earth was a gigantic dynamo whose energy could be tapped, were—and are—not so 'scatter-brained' as some would be pleased to have us believe. Perhaps with proper harmonics established on the top of a rod thrust into the earth, we could do away with the unsightly poles and the wires upon them!

In Colorado, Tesla definitely ascertained that electric power could be both transmitted and received without wires. He actually accomplished this over a distance of more than 25 miles. When this fact is coupled with that of his learning that the earth was highly charged electrically, there is considerable evidence pointing toward the probability of existence of 'free power' in the earth—or Cosmos—or both.

If we need further evidence that Nikola Tesla had more than a touch of mysticism about him, we will find it on pages 316 and 317 of John J. O'Neill's book, *Prodigal Genius, the Life of Nikola Tesla*. Here is revealed one of the most beautiful stories ever written about any scientist—a story that





fills the throat full, that touches the very depths of the heart.

#### **The White Light**

Tesla loved New York City's pigeons. He fed them for years—even at the expense of his own eating! In the hotels where he lived, his window was always open so his favorites could fly inside and rest in the nests he had especially built for them. Among his favorites, Tesla had one which he held very dearly. She was pure white with light gray tips on her wings. He said that no matter where he went this pigeon would find him. If he should want her, he would merely call and she would always come, no matter how far away she was. Tesla loved this bird, and he believed that she loved him. He felt that so long as he had her, there seemed a purpose in his life.

Tesla told this story: one night as he lay in the darkness of his room working out problems as usual, this pigeon flew in through the open window and perched on the top of his desk. He said he knew she wanted him, she wanted to tell him something important. He got up from his bed and went to her.

Tesla knew as soon as he looked at her what it was she came to tell him. She was dying. This knowledge came to him from a powerful beam of light through her eyes. He said this light was intense; it was brilliant to the point of being dazzling,—and white. It was more powerful, he explained, than any light he had ever produced in his laboratory.

When the pigeon died, something went out of Tesla's life. Up to that moment he had always possessed the feeling that he would fully accomplish anything he began, no matter how ambitious the plan might be. But after that moment, he knew his lifework was finished—and it seems to have been!

He continued to feed the pigeons

every day. He appeared to be looking for something, or someone, among them. When asked about this, he answered only, "After all, who can tell—."

Nikola Tesla died as he had lived most of his life—alone. During the last few months of 1942, he remained in bed most of the time. His mind was alert but he seemed weak physically. He had requested the hotel employees not to bother him unless he wanted something. On Tuesday morning, January 5, he permitted a maid to come and straighten up his room. Then he gave orders that it be closely guarded because he did not wish to be disturbed. Nothing more was ever heard from Nikola Tesla. As far as is known, those were his last words.

On Friday, January 8, a maid entered his room and found Tesla dead.

The police were notified. The Coroner's decision was that Tesla had died a natural death the night before—January 7, 1943. Representatives of the Federal Bureau of Investigation came and opened a safe in his room. It is reported that they removed papers for examination. Tesla was supposed to have been working on a secret invention which might have had a war potentiality.

Because of the war, Nikola Tesla's death received only scant headlines. Because of the tumult since, he has nearly been forgotten—but not quite. Recently, a group of Tesla admirers, headed by Mr. Leland I. Anderson, formed The Tesla Society. A great deal has been accomplished toward collecting Teslana and there are preparations afoot for important recognition of Tesla's 100th birthday in 1956.

Out of a dazzling sunset came Tesla's greatest invention—and his career was launched. Out of a dazzling white light from a pigeon's eye came that career's end. Was Nikola Tesla a mystic?



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If good is a reality, it must be experienced. Therefore, no man sins who knows not the good. But every man sins who *refuses* to know the good. Thus, the greatest sin of all is *wilful ignorance*.

—VALIDIVAR



### WHERE TIME STANDS STILL

In many of the little villages like this one in Iraq, not far from ancient Babylon, customs have been little influenced by passing centuries. Here an Iraqi is building a house of mud brick and wooden poles. The construction is not greatly unlike that during the time when the armies of Alexander the Great stormed across the land. Only in the major cities is to be found the dynamic touch of modern technology.

*(Photo by AMORC)*



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ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U. S. A.

# THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa: **Ralph M. Lewis, F.R.C.—Imperator**

## DIRECTORY

### AMERICAN LODGES, CHAPTERS, AND PRONAOS OF THE A. M. O. R. C.

The following are chartered Rosicrucian Lodges, Chapters, and Pronaoi in the United States. The International Directory listing Lodges, Chapters, and Pronaoi in other countries will appear in the next issue of the Rosicrucian Digest. The American and the International directories alternate monthly.

#### ALASKA

**Anchorage:** Anchorage Pronaos. G. B. Harlan, P. O. Box 1081.

#### ARIZONA

**Phoenix:** Phoenix Chapter, 1738 W. Van Buren St. Cassie M. Potirala, Master, P. O. Box 5272.  
**Tucson:** Dr. Charles L. Tomlin Chapter, Knights of Pythias Hall, Albert W. Prince, Master, R. 3, Box 501.

#### CALIFORNIA

**Bakersfield:** Bakersfield Pronaos. Charles B. Watts, Master, 711 Watts Drive.

**Desert Hot Springs:** Desert Pronaos. Gilbert N. Holloway, Sr., Master, P. O. Box 304.

**Fresno:** Jacob Boehme Chapter, Ponderosa Masonic Temple, 11 San Pablo Ave. Roy F. Morgan, Master, 1069 N. Brawley.

**Long Beach:** Abdiel Lodge, 2455 Atlantic Ave. Aleck N. Edwards, Master, 947 Pine Ave.

**Los Angeles:** Hermes Lodge, 148 N. Gramercy Pl., Tel. Hollywood 5-1230. John H. Hill, Master, 3517 Madera Ave.

**Oakland:** Oakland Lodge, 263 12th St. Albert A. Fink, Master, 134 Montecito Cr., Walnut Creek.

**Pasadena:** Akhnaton Lodge, 20 N. Raymond Ave. Herbert A. Thomas, Master, 634 Russell Dr., Glendale.

**Sacramento:** Clement B. Le Brun Chapter, I.O.O.F. Bldg. Dinshaw S. Gharda, Master, 1419 P St.

**San Diego:** San Diego Chapter, 4567 30th St. Glenn H. Berg, Master, Rt. 2, Box 912, Riverview Ave., Lakeside, Calif.

**San Francisco:** Francis Bacon Lodge, 1957 Chestnut St., Tel. WEst 1-4778. Reulah E. France, Master, 1701 Larkin St., Apt. 2.

**San Mateo:** San Mateo Pronaos. Norman A. Jenne, Master, 722 Folkstone Ave.

**Santa Cruz:** Santa Cruz Pronaos. E. J. Walters, Master, P. O. Box 705, Soquel, Calif.

**Santa Rosa:** Santa Rosa Pronaos. Ann C. Laugier, Master, 543 Shortt Rd.

**Stockton:** Stockton Chapter, 1345 N. Madison St. John Fraga, Master, 746 Wright Ave.

**Van Nuys:** Van Nuys Chapter, 11312 Friar St. Cedric A. Hickman, Master, 13716 Wyandotte St.

**Whittier:** Whittier Chapter, 8315 S. Greenleaf Ave. J. Donald Atkins, Master, 4918 Landis Ave., Baldwin Park.

#### COLORADO

**Denver:** Rocky Mountain Chapter, 1512 Gaylord St. Ruth Warner, Master, 402 S. Humboldt.

#### CONNECTICUT

**Hartford:** Hartford Pronaos. Art Webber, Master, R.F.D. 2, Rockville.

#### DISTRICT OF COLUMBIA

**Washington:** Geo. Washington Carver Chapter, I.O.O.F. Hall, 8th & T Sts., N.W. Robert W. Reed, Master, Apt. 804, 1009 11th St., N.W. Thomas Jefferson Chapter, 1322 Vermont Ave., N.W. Ruth Evelyn Parkhurst, Master, Apt. 201, 2810 Shipley Terrace, S.E.

#### FLORIDA

**Miami:** Miami Chapter, Biscayne Temple, 120 N.W. 15th Ave. Lottie Parks, Master, 3421 S.W. 25th Terrace.

**St. Petersburg:** St. Petersburg Pronaos. Austin M. Huff, Master, 7417 Boca Ciega Dr.

**Tampa:** Aquarian Chapter, 105½ Zack St. Lucile M. Howell, Master, 2501 N. 'A' St.

#### HAWAII

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#### IDAHO

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#### ILLINOIS

**Chicago:** Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Everglade 4-8627. Eileen Ahlborn, Master, 2539 N. Kedzie Ave.

**Springfield:** Springfield Pronaos. Albert J. Payson, Master, 2023 S. Douglas.

#### INDIANA

**Evansville:** Evansville Pronaos. Oscar G. Brandt, Master, 1419 Cumberland.

**Indianapolis:** Indianapolis Chapter, 38 N. Penn. St., Rm. 302. Dallas H. Lien, Master, 2641 Sutherland Ave.

**South Bend:** May Banks-Stacey Chapter, 519 S. St. Joseph St. Neal W. Corey, Master, 515½ S. William St.

#### IOWA

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**Des Moines:** Des Moines Pronaos. Willard D. Brown, Master, 1280 34th St.

#### KANSAS

**Wichita:** Wichita Pronaos. Ken Laurence, Master, 729 S. Bluff.

#### KENTUCKY

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#### MARYLAND

**Baltimore:** John O'Donnell Lodge, 225 W. Saratoga St. Richard R. Burgan, Master, 4309 Fordham Rd.

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**Springfield:** Springfield Pronaos, Arthur H. Pratt, Master, P. O. Box 528, 34 Brookhaven Dr., Ludlow, Mass.

## MICHIGAN

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**Flint:** Moria El Chapter, 1433 Mable Ave. Evan James Pugh, Master, 818 Begole St.

**Lansing:** Leonardo da Vinci Chapter, 603 S. Washington. Harry W. Pierce, Master, 1201 Wieland St.

## MINNESOTA

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## MISSOURI

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**Saint Louis:** Saint Louis Chapter, Roosevelt Hotel, Delmar & Euclid Aves. Thomas H. I. Johnson, Master, 1024 N. Curran Ave., Kirkwood 22, Mo.

## MONTANA

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**Reno:** Reno Pronaos. Edna M. Lutchinger, Master, 601 University Ave.

## NEW JERSEY

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## NEW MEXICO

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## NEW YORK

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**New Rochelle:** Thomas Paine Chapter, Masonic Temple, LeCount Pl. Nora Pepper Palmer, Master, Apt. 3, 194 Seaton Rd., Stamford, Conn.

**New York:** \* New York City Lodge, 250 W. 57th St. John H. Runge, Master, 2252 Valentine Ave., Bronx.

**Rochester:** Rochester Chapter, Hotel Seneca. Doris Rabjohns, Master, 1493 Hilton-Parma Corners Rd., Spencerport.

**Syracuse:** Syracuse Pronaos. Julius Maier, Master, 230 Kimber Ave.

## OHIO

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**Cincinnati:** Cincinnati Chapter, 148 W. 5th St. Phillip J. Huber, Master, Mayo Circle & Kentucky Dr., Newport, Ky.

**Cleveland:** Cleveland Chapter, Masonic Temple, 36th & Euclid Ave. Walter W. Hirsch, Master, 10602 Harvard Ave.

**Columbus:** Helios Chapter, 697 S. High St. Ruth Wallar Linn, Master, Apt. 16, 1427 Parsons Ave.

**Dayton:** Elbert Hubbard Chapter, 15 S. Jefferson St. Katherine McPeck, Master, 1663 Gummer Ave.

**Youngstown:** Youngstown Chapter, 301 E. Wood St. Phyllis Cassetto, Master, 110 Calvin St.

## OKLAHOMA

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**Tulsa:** Tulsa Chapter, 15 W. 13th St. Obert T. Cox, Master, 2604 E. Oklahoma St.

## OREGON

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**Salem:** Salem Pronaos. Mrs. George A. Kisler, Master, Independence, Ore.

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**Lancaster:** Lancaster Pronaos. Russell J. E. Campbell, Master, 223 S. Lancaster St., Annville, Pa.

**Philadelphia:** \* Benjamin Franklin Lodge, 1303 W. Girard Ave. Catherine Sears, Master, 3150 St. Vincent St.

**Pittsburgh:** \* First Pennsylvania Lodge, 615 W. Diamond St., N. S. James M. Schroder, Master, 1400 Chelton Ave.

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**Houston:** Houston Chapter, Y.W.C.A. Bldg. Kathryn Peburn, Master, Rt. 2, Box 411.

**Wichita Falls:** Wichita Falls Pronaos. Mrs. W. R. Williams, Master, P. O. Box 818.

## UTAH

**Salt Lake City:** Salt Lake City Chapter, 23 E. 1st., South. William D. Nuttall, Master, 1544 Kappu St., Apt. 8.

## WASHINGTON

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**Seattle:** \* Michael Maier Lodge, Wintonia Hotel. Mrs. M. E. Helm, Master, 1822 N. 85th.

**Spokane:** Spokane Chapter, I.O.O.F. Hall, 12208 E. Sprague, Opportunity. Mrs. Peter J. Young, Master, E. 1211 Columbia Ave., Spokane.

**Tacoma:** Tahoma Chapter, 508 6th Ave. Stanley J. Walker, Master, 717 S. 59th St.

**Yakima:** Yakima Pronaos. Kenneth Goin, Master, 3305 Lincoln Ave.

## WISCONSIN

**Milwaukee:** Karnak Chapter, 427 W. National Ave. Edward J. Hartmann, Master, 2944 N. 11th Lane.

## WYOMING

**Casper:** Casper Pronaos. Clarence Harbaugh, Master, 114 Glen Garden Drive.

(\* Initiations are performed.)

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